

is as Buxtorf, in his Tiberius notes, to excite the more heed and attention, the whole summe of the duty of man, being contained in this short saying, wherein he observeth the right order; for first, he begins with the internal root of all obedience and worship, which is, a filial, reverend, awful, and loving fear of God and his goodness in the heart, Hof. 3. 7. Prov. 1. 7. Secondly, He proceedeth unto the fruit, which groweth out of this root of filial fear and love, shed abroad in the heart, which is an equal, uniform, constant, universal observing of his Commandments; of all of them without partiality; of all of them, as his, in obedience to his authority, in acknowledgment of His Holiness in them, and of his Dominion and Sovereignty over us; keep his Commandments out of fear to dispense him; out of confidence to approve your selves unto him, out of care to bring glory to his Name, to testify your thankfulness for his mercies, and your conformity to his Will.

Thus to fear God, and to keep his Commandments, is the whole of man; About this should he spend all the strength of his thoughts and cares; This is the summe of all, which man can, after all his writing, reading, studying, inquiring, in order unto happiness, attain unto; This is the whole happiness of man, or, all the means which man can use to come unto happiness.

pinch at the last. This is the basis, and bottom of all that perfection which man is capable of: It is the whole duty of man, and the duty of all men that will be happy, Job 18. 28.

This, necessarily, takes in the Doctrine of faith in Christ, because without him we can do nothing; by faith in him, the heart is purified to fear and love God; and by that fear and love, it is inclined to obey his Commandments, 1 Joh. 5. Joh. 14. 23.

V. 14. For God (shall bring every work into judgment; with every secret thing, whether it be good, or whether it be evil) This is a strong motive unto fear and obedience; If the Excellency of the Doctrine do not persuade, let the Terror of Gods judgement drive unto duty, because he hath appointed a day wherein he will judge the world in righteousness, Acts. 17. 31. 1 Cor. 5. 9. to Rom. 2. 16. & 14. 10.

with every secret thing] It is the day of the revelation of Gods righteous judgement. Hypocrite shall be disclosed, sincerity shall be rewarded, because nothing is hidden from him, Heb. 4. 13. All other things are vain, their works will follow them into Heaven; and good things will follow them into Hell.



# ANNOTATIONS

On the Song of SOLOMON.

## THE ARGUMENT.

IT will not be needfull to say much concerning this Book by way of preface, because such things as are usually delivered so, will be very proper for the explication of the first verse of it, which is a compendious preface to all the rest, and contains under it not only the nature and Author of it, but also the matter, time, occasion, end, and many other circumstances, which are the common business of an Argument. All that needs of introduction here, will be rather for the Annotations sake, then for any thing else, and to vindicate them from rash and harder censures, which they are apt to meet with. It is not unknown to the learned, what the obscurity and darkness of this Book hath ever been accounted, and what great variety of Interpreters, and Interpretations have endeavoured to clear it, but with so ill success many times, that they have rather increased, then removed the cloud; whilst among so many hundreds of them very few have done any thing lesse then what they pretended, and of all those ancient and later Volumes, and Libraries of Commentators, we finde a very small number that are answerable either to their own undertakings, or the Readers hopes. The reason whereof is more easie to discover, then to remedy: you can well expect a perfect redresse until we shall see face to face, and all these, and all other wills, shall be removed. It is agreed on all hands, that the Book is an entire Allegory, full of profound mysteries, and secrets, for which cause the Jews interdicted the reading of it, as of the first chap. of Genes. and some parts of E. which, until the age of 300. years, (which was their Sacerdotal age) when reason should be grown riper, and the affections composed, and raised for so divine a contemplation: For such they esteemed it generally, though both among them, as well as other Readers, there were some that had lower conceptions of it, and received it as an hot carnal pamphlet, formed by some loose Apollo or Cupid, rather then the holy inspiration of the true God. But this blasphemy hath perished with the fathers of it, and it is not now so much the dignity of this sacred Monument is questioned, as the sense of it; about which infinite disquisitions and contentions have exercised all Ages of the Church, and whilst every one pleads strongly for his own Diana, it become an harder work to understand, because of so many diversities of understandings. Yet it hath pleased God in so great confusion to preserve the main thing happily inviolable, and so far to subdue the reasonings of luxuriant wits, as whatever interpretation they have more specially advanced, yet that few or none of them have refused that which you shall finde embraced and improved here. It is very easie for all men to erre even in plain things of this nature, how much more in parables and riddles? Where no Interpretation can be so sincere and indefinable as to please all conjectures, or to satisfy the various interests and spirits that inquire into them: But in so Catholique a consent and harmony as hath been witness to this way, though in some particulars and single clauses it may be the Fate of the most perspicacious to be surprised, yet in that which is so universally and suitably accepted, as it will seem a misfall error to depart from it, and to choose liberty, and dangerous by-paths where the open Road is so free and safe, so what can be expected in such frequency but many disorders, and implications, and violence offered to the word and Truth? And so shall he that considers finde it to have happened, not only to those of the Church of Rome, who have doted on such inventions, but also to many of the reformed Churches, who have forsaken all guides, but their own fancy and interest in this work. And indeed how could it prove otherwise? For when men are grown proud disdainers of others, and propose to themselves a separate Notion, which they resolve to defend, what bold, improbable, insolent things will they not obtrude, and instead of an humble submission and respect to the Text, will ravish it, and by an audacious force, compell and wrest it to comply with them? This fault, as I said, we may lament in many of great parts otherwise among us, that were transported with strange abusive applications of this Scripture, and have presumed to determine all things in it so and so, as if they had been of the Divine counsell, and knew all his secrets, by reason of which presumption, we may justly fear that it pleased God to give them up many times to themselves, and permit them to produce such opinions as are both ridiculous, and impious. I know there may be a false and unlawfull reverence paid even to holy things, and that, that is negligence often, & superstition which we call humility: I know God alloweth the learned a gracious liberty, and in difficult things to abound in their own sense is not always to violate or pervert the faith: but yet again, he that undertakes such operations, must be sure to walk circumspectly, to bring as well himself, as pure and holy speculations, and not to seek unusual and rare, but solid and mature interpretations. He must remember that Allegories are not to be strained too much, that sometimes answer not in all lines, but in the chiefest; that many deep things concerning the Church lie hid in this Scripture, and in the Prophet, which are not yet fulfilled, nor discovered, and that what remains for the last times to be accomplished, is yet as full of darkness as wonder; known to God only, and until he shall please to denude it, unsearchable. He must remember lastly, that one part of his duty is as great as another, that it concerns him to be wise unto sobriety, as well as to be wise, to open doubtfull and intricate Scriptures with modesty and moderation; that according to the Analogy of Faith, the generall peace and unity of the Church, and those Christian Canons of charity, purity, loyalty, and prudence, which tend not to subvert, but to edifying: All which none are so likely to observe as they who most suspect themselves, and proceed in that beautiful trail, the feet of the Prophets have both enlightened, and made smooth; which in this business under our hands, is to look upon it as generally it is acknowledged, that is, not as an history, or prophecy (as some conceive it) but as a divine Parable, wherein natural and visible things allegorize things supernatural, and under the figures of Solomon and his Love, is shadowed the true Prince of peace, and his rich affections to his Church and people. And thus is that genuine and spiritual explication, which as it is like Davids Tower defended with the shields of the mighty, so it is most full of heavenly and divine benefits, and most instrumental to that great end, for which the Scriptures were

ANNOT.



[illegible]

CHAP. I.

**A**FTER the inscription, we finde in this Chapter the Spouse first breathing out sighs and wifhes of love in the absence of Christ; admiring and rejoycing in his sweetness, power, riches and gracious provisions for her; confessing and yet vindicating her own defects and deformities; and repelling the envious and uncharitable censures and tumors that were given out both concerning her self, and her belov'd; of which she begs to be counsell'd and directed, and he granteth her desire: enlargeth his promises to her, and interchangeth mutual praises and congratulations with her.

trons with her.<sup>1</sup> [of *long*] This part of the Title briefly tells us how many of those circumstances were mentioned and promised in the Argument: As I. The quality or nature of the Book, *A Song*, which speaks itself in the Title, and is the first thing that strikes the eye; and another composition, *yea even from the Psalms themselves*, as may be seen in that observe the critical notions of an Hymn, a Psalm, and a Song, which I yet do not in the quantitie fo much, or measure, as in the nature, and occasion of their poetry be commonly used to us) as in the use, and rules and manner: in all which the Author has been very exact, and has observed the critical Odes in holy Scripture, being called an *Epithalamium*, a marriage Song, it being their custom to celebrate their nuptial feasts and mirth with such ceremonies. Which practice it seems to me, that the Poet has followed, and that he has not observed it cannot be unlawful for his servants to take up the holy like employment, when they shall be called by the like reasons to it: when the heart is joyful and merry, so to sing and praise God, as the Psalmists did, and as the Church of Christ is now doing, and will continue to do, and to put gladness

into the foul. The end or design of it, which is to raise the  
foul, and inflame comfort, so that nothing prevails more then  
divine fogs: The power of prophane and fenful wife is to  
flrong, that the rivers, and make them follow him in dances,  
and from thence grew the terms of incantations and exalta-  
tions among the Magicians: much more vertue is there in a  
love, and prompted; nor by a fabulous or wanton Mufe, but  
by the Spirit of grace & love & joy. If any thing be able to warm,  
and fire the foul, this will; if any thing can sweeten and con-  
qu Coast, that's *S. Hierom* calls us his *Judana Meffer* and *Araor* *Hieron*  
*teneris*, his Plowmen, and Gardners, and Reapers, and Spinners  
did among their labours mix continual Hallelujahs to decieve  
the devil, and so we may see how profitable it is to have such  
his confidence hath, æternized this for one, *Quantum Revit*  
*in Hymnis* by *Canticis iustis*. Goe the sacred Hymns and Songs that  
were used in the service of God did through his ears pierce his  
foul, and Trust comforted, he was enflamed therewith, and the cold embers  
of love and devotion brake out in happy fits and tears: *Ex*  
*lene mihi erat cunctis*, as he ads there it was never better with  
him; nor is ever without blessing: I am sure, if such cordials are  
made ready for us, which we should and may at all seasons exercise,  
to preventing those worse perils of carnal pleasure, which  
are but delightful poisons too common. The dignity or excellency  
of it; its the Song saith *Zephaniah*, and the fong of Songs; that is  
most noble, and transcending all others. As for verse of fables  
is the best of all. And variety of words, the meerest and endless va-  
riety; to Lord of Lords, and King of Kings, and Holy of

Chap.

[illegible][illegible]





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### Chap. iii

are but newly entred into the protection of Christ, and are  
left to be seduced; whilst the Foxes (who are obsequious  
love young grapes) plot chiefly to practise upon these  
such Novices as weak silly women, 2 Tim. 3. 6. Before  
this verse, I must needs repeat that note of Bernard con-  
cerning the pronouns here, *U* and *Our*; *Postea dicite* (6)

**CHAPTER III.**

**T**His Chapter intimates the departure of Christ occasioned by the negligence and security of the Church; her fo-

this Text; nor is it a lesse ungratefull and stupid malice of theirs that will not see the dignity and office of the Ministers of Christ in it: They are all to be watch-men for us, and therefore to be esteemed by us; *Quam boni vigilantes, qui vobis commendati sunt, &c.* Oh how gracious is the Lord of Hosts, to provide so kindly for our security, and how wise should we be in

2



[illegible]



## Chap. iiii

[illegible]







v. 13. Return, return O Shulamite, return, return, that we may look upon thee! This earnest Appellation hath as many several interpretations, as there be revocations in it: Some say they are the words of Christ recalling his Church from error and disorders, which is an happy returning indeed: Others, will have the Churches of the Gentiles to invite and persuade the

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Jewish















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**P R E F A C E.**

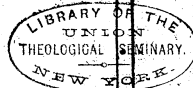
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JOHN 5: 39.  
*Search the Scriptures.*

NUM. 8. 8.  
*They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.*

LUKE 24. 27.  
*Beginning at Moses, and all the Prophets, he expounded unto them in all the Scripture.*

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LONDON.  
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## ANNOTATIONS

### On the Book of the Prophet


I S A I A H

## The Argument

**B**y two sorts of persons did God anciently make known his mind, and will, to his people the Jews; by ordinary Ministers, and by extraordinary Messengers. The ordinary Ministers were the Priests, and Levites : both *these*, all of one Tribe, the lineage of Levi : the former of them, all of one house : that Tribe, the offspring of Aaron. The extraordinary Messengers, were the Prophets : so termed, of foretelling future events, by divine revelations ; men immediately called by God himself, and by him immediately inspired. These were of any nation, tribe, or profession, indifferently, as God was pleased to call, and will. The Prophets were of two sorts, the *regular* and the *irregular* Prophets, as we have observed ; whereof the four former are called, in regard of the *regular* benefits of their vocations, the greater ; the latter, in regard of the *irregular* of them, the lesser.

Of the four larger, **Isaiah**, at its place, and rank, in its order of time, is without question, the first; and, lived also, in likelihood, some time at least, together with the first of the other twelve: no one of them, whose times are expressed, rising higher than the reign of **Jeroboam the second** King of Israel; who reigned fifteen years together, with **Uzziah** King of **Judah**, in whose reign this our Prophet began his prophetic employment. What Tribe he was of, or of what estate, and profession, before his entrance upon his Office, is uncertain: no mention being made of his pedigree, either here, or else where; further than his next progenitor. So that what the Jewish Doctors tell us, concerning his being of the Tribe of **Judah**, and of the blood-royal; as also of his Fathers being a Prophet, and brother to **King Amariah**, are matters of uncertainty, having no footing in Scripture. His Sermons, or Prophecies, here recorded, abound with great variety of religious instructions, serious admonitions, (large reproofs, severe menaces, and comfortable promises. And the same delivered in a stile fuitable to his long career, very soft, and softly; full of gentle words with rhetorical ornaments, which are not to be met in any other Prophet. He foretold the destruction of the Temple, and the predictions of Gods judgments, to befall his own people for their sin, partly the Assyrians, and partly by the Chaldeans, and concerning the utter destruction of the adversaries of Gods people, as well as them; as severally; as he was plentiful in foretelling their deliverance from the Babylonian Captivity by **Cyrus**, whom by name he mentioneth, above one hundred years before he was born, and well near two hundred, before that it fell itself; and: and withal in declaring the restitution and enlargement of the Church, whereof itself was a figure; together with the calling in of the Gentiles by Christ; his incarnation, birth, breeding, calling, office (royal, priestly, prophetic) life, teaching, commands, death, rising again, glory ensuing, Kingdoms length, and extent, he so largely and lively described, that he may seem rather to write a story of things already done, than a prophecy of things to come. In regard whereof, he may be by the Ancients not unadvisedly termed an Evangelical Prophet, and a Prophetic Evangelist. Even his menacing predictions being usually tempered, and clothed with some gracious promises of the Gospel. His continuance in the Prophetic function, is from the times of the Kings under whom he prophesied, not improbably deemed to have lasted about the space of one year. And however, that it is not so, is not to be regretted; since he hath left behind him so many Manifestations of his power, and of his grace, that his words will be found to be true, and his prophecies will be fulfilled; by him, and his groundless; so the inscription of his Prophecies making no mention of any King under whom he prophesied, (as those Hezekiah, towards the latter end of whose reign, it is not unlikely that he died. Besides this Book of prophecies, he wrote also the Acts, first and last, of King **Uzziah**; at command by 2 Chron. 26.32. but that seemeth now too extant. See on Chap. 1.1. So much of his writings hath by Gods providence been preserved, as he deemed necessary for the good of his Church.

CHAP. I.

Verf. i.  The vision of Isaiah the son of Amoz, which he saw concerning Judah, and Jerusalem. This first verse containeth in it, the title, or inscription, not of this first Chapter alone, or

the Sermon therein delivered, but of the main body of the whole Book, and all the Sermons, or prophecies therein contained; as by the times, and reigns of the severall Kings hereafter mentioned, may appear: see the like, *Ier.* I. I. 2. *Hofea* I. I.

the *vision*, or *revelation*. *Rev.* 1. 1. and 9. 17. a kinde of  
divine, or spirituall rapture. *Num.* 24. 4, 16. *Ezek.* 1. 1. 3.  
11. 24. one of those means, whereby God in those times im-  
parted his minde to his Prophets; of which see, *Gen.* 15. 1.  
*Num.* 12. 6. *Isa.* 1. 1. *Nabum.* 1. 1.

<sup>1</sup> *vifunt* Pl. collectively for *vifunt*; as Chap. 22.1.1. *Samm*.  
 2. Dan. 1.17, because it hath reference in general, to all  
 the ensuing visions, prophecies, or sermons, as were fore-  
 shadowed. *Sovere*, and *aff*: for *exco*, and *aff*, verb.  
 3. *of* *Israhel* Or *aff* *aff*, as *Amaz*, and *Amaz*. A *King*,  
 1. *of* *Israhel*, *of* *Israhel*, *of* *Israhel*, *of* *Israhel*, *of* *Israhel*,  
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 44. *of* *Israhel*, *of* *Israhel*, *of* *Israhel*, *of* *Israhel*, *of*

Assigned

assigned him that name, before he was born. But of that  
See more on the place.

[illegible]

Amoz] or Amos. Not the same with the Prophet Amos, who lived  
as some have imagined: (for their names in the original  
differ, not in the two letters only; a sign, and the letter  
but in notation also, the one having a flourish of *nig* or *nig*<sup>h</sup>  
the other of *wig*) but some other. One, whom the few  
writers affirm to have been the Son of Izabab, King of  
dab, and Brother (not to Uzziab, or Azabab, but not inter-  
preters, by mistake, misinterpret them, but,) to Amaziah,  
which yet, because they produce no authentic record, the  
report of it, deserves no great credit.

*Which is few?* That it was revealed to him, 1 Pet. 1.  
1 Cor. 14. As clearly, and as certainly, as if he had  
said, 1 Cor. 14. 18. and 1. Heb. 11. 27. From whence  
the Prophets were anciently termed Sons, 1 Sam. 9. 9.  
Chas. 10. 10. So Chap. 2. 1.

concerning.] The Hebrew particle may signify upon Chap. 3.6. or, against, as Jer. 50.31. and 1.12. But it is rather, concerning; because the ensuing prophecies contain mixt matter, of mercies, and judgments. As Psal. 101.1. Jer. 1.6,3. and 18.8,9,10. Ezek. 27.30. For, there all should be rendered. See Chap. 63.7. and Jer. 49.17. Judah, and Jerusalem] As 2 Kings 23. 1. 2 Chr. 3. Chap. 3.1. Jer. 19.7. and 27.20,21. Though the one comprehended in the other; yet mentioned apart, the one from the other; because the latter, a more eminent, and remarkable part of the former. So, the land, and Jerobo. 1.

[illegible]

*Judah*] The name of Jacobs fourth Son by Leah; Gen. 35. & 49. 8. whose posterity also did bear his name. Deut. 33. 7. Jud. 1. 2, 3, 4. and also the land that fell to their inheritance and wherein they abode. Jud. 17. 9. & 18. 12.

*Jerusalem*. The name of a city in the land of Canaan, and  
merely called *Jebus*; Judg. 19. 7. 1 Chr. 11. 4. & 5. & 2  
Gen. 14. 18. Psal. 76. 2. In regard whereof, some suppose  
to have been called, in process of time, from thence  
terms put together: first, *Jebusalem*, and then *Jerusalem*.  
Others would have it so termed, as a formidable city,  
guard of the strength and impregnableness of it; as a  
dangerous to be dealt with: 2 Sam. 5. 6. See Zach. 3. 1.  
Others, as a peaceable possession, or a possession of peace;  
Hebr. 7. 2. and others, lastly, and that most probable;  
place of special providence: whereof see further, Chap.  
10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790

1. The word is sometimes found in a dual form; and the city was divided into two parts, the upper, and the lower. See Jer. 39. 7. And Josephus of the *Jewish war* : l. 6. c. 13. because it stood in the confines of two Tribes, Judah,

[illegible]

17. *Ahar* Heb. *Achar*; as *Achab*, And to the Greek, *Math.* 23, 35, as *Tachab* also, ver. 35. Of his wicked reign, see *1 Kings* 16, 30, *Ch. 17*, 1, 2, *Ch. 18*, 1, 2, *Ch. 19*, 1, 2, *Ch. 20*, 1, 2, *Ch. 21*, 1, 2, *Ch. 22*, 1, 2, *Ch. 23*, 1, 2, *Ch. 24*, 1, 2, *Ch. 25*, 1, 2, *Ch. 26*, 1, 2, *Ch. 27*, 1, 2, *Ch. 28*, 1, 2, *Ch. 29*, 1, 2, *Ch. 30*, 1, 2, *Ch. 31*, 1, 2, *Ch. 32*, 1, 2, *Ch. 33*, 1, 2, *Ch. 34*, 1, 2, *Ch. 35*, 1, 2, *Ch. 36*, 1, 2, *Ch. 37*, 1, 2, *Ch. 38*, 1, 2, *Ch. 39*, 1, 2, *Ch. 40*, 1, 2, *Ch. 41*, 1, 2, *Ch. 42*, 1, 2, *Ch. 43*, 1, 2, *Ch. 44*, 1, 2, *Ch. 45*, 1, 2, *Ch. 46*, 1, 2, *Ch. 47*, 1, 2, *Ch. 48*, 1, 2, *Ch. 49*, 1, 2, *Ch. 50*, 1, 2, *Ch. 51*, 1, 2, *Ch. 52*, 1, 2, *Ch. 53*, 1, 2, *Ch. 54*, 1, 2, *Ch. 55*, 1, 2, *Ch. 56*, 1, 2, *Ch. 57*, 1, 2, *Ch. 58*, 1, 2, *Ch. 59*, 1, 2, *Ch. 60*, 1, 2, *Ch. 61*, 1, 2, *Ch. 62*, 1, 2, *Ch. 63*, 1, 2, *Ch. 64*, 1, 2, *Ch. 65*, 1, 2, *Ch. 66*, 1, 2, *Ch. 67*, 1, 2, *Ch. 68*, 1, 2, *Ch. 69*, 1, 2, *Ch. 70*, 1, 2, *Ch. 71*, 1, 2, *Ch. 72*, 1, 2, *Ch. 73*, 1, 2, *Ch. 74*, 1, 2, *Ch. 75*, 1, 2, *Ch. 76*, 1, 2, *Ch. 77*, 1, 2, *Ch. 78*, 1, 2, *Ch. 79*, 1, 2, *Ch. 80*, 1, 2, *Ch. 81*, 1, 2, *Ch. 82*, 1, 2, *Ch. 83*, 1, 2, *Ch. 84*, 1, 2, *Ch. 85*, 1, 2, *Ch. 86*, 1, 2, *Ch. 87*, 1, 2, *Ch. 88*, 1, 2, *Ch. 89*, 1, 2, *Ch. 90*, 1, 2, *Ch. 91*, 1, 2, *Ch. 92*, 1, 2, *Ch. 93*, 1, 2, *Ch. 94*, 1, 2, *Ch. 95*, 1, 2, *Ch. 96*, 1, 2, *Ch. 97*, 1, 2, *Ch. 98*, 1, 2, *Ch. 99*, 1, 2, *Ch. 100*, 1, 2, *Ch. 101*, 1, 2, *Ch. 102*, 1, 2, *Ch. 103*, 1, 2, *Ch. 104*, 1, 2, *Ch. 105*, 1, 2, *Ch. 106*, 1, 2, *Ch. 107*, 1, 2, *Ch. 108*, 1, 2, *Ch. 109*, 1, 2, *Ch. 110*, 1, 2, *Ch. 111*, 1, 2, *Ch. 112*, 1, 2, *Ch. 113*, 1, 2, *Ch. 114*, 1, 2, *Ch. 115*, 1, 2, *Ch. 116*, 1, 2, *Ch. 117*, 1, 2, *Ch. 118*, 1, 2, *Ch. 119*, 1, 2, *Ch. 120*, 1, 2, *Ch. 121*, 1, 2, *Ch. 122*, 1, 2, *Ch. 123*, 1, 2, *Ch. 124*, 1, 2, *Ch. 125*, 1, 2, *Ch. 126*, 1, 2, *Ch. 127*, 1, 2, *Ch. 128*, 1, 2, *Ch. 129*, 1, 2, *Ch. 130*, 1, 2, *Ch. 131*, 1, 2, *Ch. 132*, 1, 2, *Ch. 133*, 1, 2, *Ch. 134*, 1, 2, *Ch. 135*, 1, 2, *Ch. 136*, 1, 2, *Ch. 137*, 1, 2, *Ch. 138*, 1, 2, *Ch. 139*, 1, 2, *Ch. 140*, 1, 2, *Ch. 141*, 1, 2, *Ch. 142*, 1, 2, *Ch. 143*, 1, 2, *Ch. 144*, 1, 2, *Ch. 145*, 1, 2, *Ch. 146*, 1, 2, *Ch. 147*, 1, 2, *Ch. 148*, 1, 2, *Ch. 149*, 1, 2, *Ch. 150*, 1, 2, *Ch. 151*, 1, 2, *Ch. 152*, 1, 2, *Ch. 153*, 1, 2, *Ch. 154*, 1, 2, *Ch. 155*, 1, 2, *Ch. 156*, 1, 2, *Ch. 157*, 1, 2, *Ch. 158*, 1, 2, *Ch. 159*, 1, 2, *Ch. 160*, 1, 2, *Ch. 161*, 1, 2, *Ch. 162*, 1, 2, *Ch. 163*, 1, 2, *Ch. 164*, 1, 2, *Ch. 165*, 1, 2, *Ch. 166*, 1, 2, *Ch. 167*, 1, 2, *Ch. 168*, 1, 2, *Ch. 169*, 1, 2, *Ch. 170*, 1, 2, *Ch. 171*, 1, 2, *Ch. 172*, 1, 2, *Ch. 173*, 1, 2, *Ch. 174*, 1, 2, *Ch. 175*, 1, 2, *Ch. 176*, 1, 2, *Ch. 177*, 1, 2, *Ch. 178*, 1, 2, *Ch. 179*, 1, 2, *Ch. 180*, 1, 2, *Ch. 181*, 1, 2, *Ch. 182*, 1, 2, *Ch. 183*, 1, 2, *Ch. 184*, 1, 2, *Ch. 185*, 1, 2, *Ch. 186*, 1, 2, *Ch. 187*, 1, 2, *Ch. 188*, 1, 2, *Ch. 189*, 1, 2, *Ch. 190*, 1, 2, *Ch. 191*, 1, 2, *Ch. 192*, 1, 2, *Ch. 193*, 1, 2, *Ch. 194*, 1, 2, *Ch. 195*, 1, 2, *Ch. 196*, 1, 2, *Ch. 197*, 1, 2, *Ch. 198*, 1, 2, *Ch. 199*, 1, 2, *Ch. 200*, 1, 2, *Ch. 201*, 1, 2, *Ch. 202*, 1, 2, *Ch. 203*, 1, 2, *Ch. 204*, 1, 2, *Ch. 205*, 1, 2, *Ch. 206*, 1, 2, *Ch. 207*, 1, 2, *Ch. 208*, 1, 2, *Ch. 209*, 1, 2, *Ch. 210*, 1, 2, *Ch. 211*, 1, 2, *Ch. 212*, 1, 2, *Ch. 213*, 1, 2, *Ch. 214*, 1, 2, *Ch. 215*, 1, 2, *Ch. 216*, 1, 2, *Ch. 217*, 1, 2, *Ch. 218*, 1, 2, *Ch. 219*, 1, 2, *Ch. 220*, 1, 2, *Ch. 221*, 1, 2, *Ch. 222*, 1, 2, *Ch. 223*, 1, 2, *Ch. 224*, 1, 2, *Ch. 225*, 1, 2, *Ch. 226*, 1, 2, *Ch. 227*, 1, 2, *Ch. 228*, 1, 2, *Ch. 229*, 1, 2, *Ch. 230*, 1, 2, *Ch. 231*, 1, 2, *Ch. 232*, 1, 2, *Ch. 233*, 1, 2, *Ch. 234*, 1, 2, *Ch. 235*, 1, 2, *Ch. 236*, 1, 2, *Ch. 237*, 1, 2, *Ch. 238*, 1, 2, *Ch. 239*, 1, 2, *Ch. 240*, 1, 2, *Ch. 241*, 1, 2, *Ch. 242*, 1, 2, *Ch. 243*, 1, 2, *Ch*

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beasts O heaven, and breaken O earth! The fore-mentioned  
creation of them the Prophet makes the entrance into,  
with a solemn contellation: *When heaven, and earth, the*  
*whole frame of the creature, Gen. iii. are summoned, and*  
*called upon: as to appear, and bear witness in Gods behalf*  
*against his people, as Deut. 4. 26. & 32. 19. & 32. 18.*  
*hear, and to take notice of Gods punishing them in against*  
*him: as Mic. 6. 1. 2. Thereby implying them to be so*  
*extreamly abhorred, and fencible, that the very levels/creatures*  
*were more ready to bear witness, than the very heavens,*  
*him, Num. 32. 7. and their carriage towards God so vile, base,*  
*and unbecomable, as might well make the very fencible and*  
*fencible creatures to abhor it, and to be affronted at it.*  
1st.

derfand the bleſſed Angels, whole abode is in heaven : as Job 15.15. *Plai. p.67.* By *Earth*, people living on the ſurface of the earth : *Plai. p.91. 1. 3. & p.89.* As it men, and Angels, were both appealed unto, for the hearing, and deciding of the controverſie between God, and his people : *Job Chap. 31. 16. 19. 20.* But the former ſeems the founder, and more ſimple edition, in like manner *Moſes* begins his ſong : *Deut. 32. 1.* As Iſtahe here this propheſie : for frivolous and ridiculous is that conceit of the Chaldeæ Paraſapha there, that *Moſes* ſhould ſay : *Utteretur lex, et terra : Quæſt. 9.* becauſe he never ſeems, and far from the earth : whereas *Iſtahe faith, hea. O heavens; and attend, O earth :* becauſe he was farther from heaven, and nearer the earth : whereas it is well known, that the words are promiſcuouſly uſed ; and either of them aſwell ſo thoſe aſt off, as to thoſe that are near at hand : See *Plai. 5. 1. & 17. 1.* and *49. 1. verſ. 10. Chap. 18. 3.*

*heavens / Or heaven.* As it is well rendered, *Gen. 1. 1. 1. 8. Chap. 8. 13. Chap. 49. 13. & 66. 1.* For, though the word have a dual form ; ſuppoſed to have its appellation, from the waters, therein contained, whole name is alſo ſaid to have the lifeform, in regard of thoſe two general receptacles of water, the one above in the clouds, the other below in the ſea : and other parcels, that either environ the earth, or ſuſtne theſe in air : *Gen. 1. 6, 7.* And be it denied, that there is mention in Scripture of more heavens, then one : *Deut. 10. 14.* *King. 8. 27. Plai. 1. 4. &c.* Yet neither is that notation exact, or the deduction, of compoſition too exact. *As* we render of more, ſometimes in heavens : *1. 3. Cor. 12. 2.* and both in Hebrew, and other languages, many words are found, that under a plural form bear but a ſingular ſenſe : as that of *water* among others.

O *tau*! Not the Inhabitants of the earth, as *Plal*. 1. 10.  
 & 33. 8. but the earth itself, as *Ier*. 6. 19. & 22. 19.  
 For the *Lord* *Nathan*, but God: not the Prophet, but  
 the *Lord*: 1. *Thief*. 1. 13. *Heb*. 13. 7. not the Herald, or ex-  
 Chap. 44. 3. Mar. 1. 3. but the King and Judge, Chap. 44. 3.  
 By whose command, and authority, and in whose name,  
 and person, he speaks. Chap. 6. 5. & 40. 1. & He that speaks  
 by him, and in him. *Act*. 4. 35. 2. *Cor*. 13. 3.  
 the *Lord* *Heb*. *Iehovah*, as *Plal*. 33. 8. The only true  
 God. *Deut*. 6. 4. who alone hath his being of himself, Exod. 3.  
 14. Chap. 43. 11. 15. and gives being to all things. *1st*.  
 17. 24. *Rom*. 1. 1. 3. *Rev*. 4. 11. See Exod. 6. 3. Chap.  
 26. 4.  
 hath [*phew*] Or, *dash* [*peak*], *speaks*. As *Amos*. 6. 3. & 3. 8.  
 Or, *about to speak* [*as proph*], for, *about to proph*, *ready*  
*proph*. *Trav*. 3. 5. Chap. 7. 13. & 5. 1. *Amos*, *am*, *about to say*  
 1. *Cor*. 10. 15. And requires therefore all due attention  
 as chap. 41. 1. which it Moses require, when he speaks  
 though by Gods appointment, yet in his own person. *Deut*.  
 32. 1. Surely I *hath*, speaking in Gods own person, *more*.

*I have newnail'd God begins this his consolation. With his people, with a relict of his singular favour, conferreth on them, and continued into them in a more especial manner, then into many, yea, into any other people. Deut. 7: 6 & 10. 1. & 26. 18. 1. Psal. 147. 30.*

*newnail'd* Or, *newed*. Hebr. *newed, brought up*. So is the word used, Job. 31. 18. Chap. 23. 4. & 11. 8. I have from their first beginning to be a people, while they were yet in Egypt, as an abject nation, disfigured, and not lookt upon; yet, taken them up, undertaken the charge of them; provided for them, protected them, supplied them with all necessaries, had a tender care of them, as parents are wont to have of their children, until they come to their full growth: or mans estate, Chap. 46. 14. Ezekiel. 6. 7. 14. Holst. 13. children? The people of Israel, whom he had adopted as his peculiar ones, his children. Deut. 32. 6. 14. chap. 43. 8.

and brought through" As Chap. 32: 4. Of advancement, restraint, and renewal. As a Satan's work, Ezek. 14: 4. And rather than because that was before, not implied only, but expell'd; and I doubt not but that the latter seems to be a further addition to the former. I have not only brought them up, but preferred, honoured, advanced them, by entering into a solemn covenant with them, and making them to be no more to me, committing my sacred oracles to them, trying my place of special reference among the working things, and unheerd of miracles for them; as raising them up to a kingdom of great note, and renewal. Deut. 4: 6, 7, 8, 13, 16. Ezek. 16: 34. Psa. 135: 4, 7, 9, 10, 11, 14, 16. Chap. 4: 21. Rom. 3: 3, 24, 25. For neither can I dissent to the words. Doct. that counteth this with the former, expounding both of advancement only; and must approve of his fathers nice distinction, restraining

the latter to the setting of his Sanctuary among them, Psal.  
61. 2. Chap. 11. 10.

and they have rebelled *against me* After the relation of Gods  
 goodness towards them, follows a narration of their un-  
 worthy demeanour towards him; who hath dealt so graciously,  
 and so fully with them: The one much aggravating the guilt  
 of the other, Jer. 31. 10, 18. 1 Sam. 2. 27, 39. chap. 63. 9, 10.  
 1 Sam. 2. 7, 8. Amos 2. 9, 13.  
 and Or, but. The copulative, for the adversative, as  
 cr. 20. 2, 1.  
 rebekked As the word is used, a King. 3. 7. 28. 28. or,  
 unaffected: as is rendered, chap. 43. 7. Jer. 38. yet de-  
 determined and transfigured is a rebellion, ch. 63. 10. 1 Sam.  
 5. 2, 3, 5.  
 they have rebelled Or, as it may well be rendered, do rebek, 28  
 3. 1. know, know not, confider not: as noting, not only their  
 fore-paid rebellions, but their persisting full in them, Jer.  
 15.

v. 3. *The ox knoweth*, &c.] The very brute-beasts, and the dullest of them (Plal. 12. 9. Prov. 7. 22. & 26. 3.) are brought n, by their carriage and courses toward their matters, as benefactors, such as feed them and make much of them; to control, and condemn the demeanor of Gods people towards him, who took no notice of, nor regarded him that had done the like, and much more, for them, v. 2. So Jer. 8. 7.

*knoweth*] Or, *open* ken: ox, for oxen; and *ajje*, for *ajjes*; as *vijon*, for *vijons*, ver. 1. and the like, ver. 6. For these popish legends grossly and palpably abuse this phrase, who out of it, have forged us a fable of an ox, and *ajje*; that being in the stable, where our Saviours Mother was delivered of him, should take notice of him, and cherish him with their warm breath, as he lay in the cratch.

*knoweth*] takes notice of, regards; as Prov. 12. 10. chap. 42. 25. They to regard him, as not to offer to hurt or wrong him; but are obsequious to him, however they be fierce, and offensive to others, Exod. 31. 28, 29.

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4. 20.  
his masters crib'] Heb. *the manger of his masters*. For the word is in a plural form; but such is oft used in a singular fence; as of God, Mal. i. 6. So of man, Exod. 21. 20, 36. He taketh notice of him that bringeth him to the crib, or manger, and feeds him there: and to such an one God compareth himself, Hof. 1. 4. *I was to them, as one that taketh the yoke off their jaws, and layeth their meat.*  
but *Israhel*, &c.] The different, *yet* the contrary practice followeth, of Gods people towards God, as before, v. 1.  
but] Or, *yet*. A defect of the particle adverbative, as v. 6.

Psal. 35. <sup>1</sup> *And he said, I will praise thee, O LORD, because thou hast  
 prevailed against me.* <sup>2</sup> *Thou hast said, I will prevail against him, because  
 Gen. 25. 25. Upon his wrestling with the Angel, and pre-  
 prevailing therein, Gen. 35. 8. Holm. 3. and translated thus, *Thou  
 hast said, I will prevail against him, because thou hast said, I will  
 prevail against him, children of Israel.* Gen. 35. 13. & 35. 31  
 and fortetime *imply, Israel.* Gen. 48. 20. & 49. 7. 5. Psal.  
 49. 2. and *fohere.* But to here filled in way of reproach,  
 as having denied that which he had said, *Thou hast said, I will  
 prevail against him, because thou hast said, I will prevail against  
 him, children of Israel.* Gen. 35. 8. & 35. 31. *Thou hast said, I  
 will prevail against him, because thou hast said, I will prevail  
 against him, children of Israel.* Gen. 35. 8. & 35. 31. *Thou  
 hast said, I will prevail against him, because thou hast said, I  
 will prevail against him, children of Israel.* Gen. 35. 8. & 35. 31.  
 it felt a name of honour, Deut. 32. 46. yet in way of expro-  
 bation, enunciated of that people, Deut. 32. 15.  
*Thou hast said, I will prevail against him, because thou hast  
 said, I will prevail against him, children of Israel.* Deut. 32. 13.  
 Psal. 44. *They are a people of no understanding.* Psal. 53. 4.  
 ch. 44. 18. *They know not, no understanding.* They have no more  
 knowledge, nor understanding, than the beasts of the field, and  
 the birds of the air, and the creeping things of the earth, and  
 they ought therein, too, beyond 1 Job. 15. 11. yet, herein  
 they come forth as their own. Or, *thou dost know not,* is ignorance  
 of me: *thou dost not know me.* *They know not me, falsities*  
 and*















## Chap.ii.

ally, is, their cruelty and oppression, *verf. 12, 15.*  
*verf. 16.* is fubjoined the pride, envy, vanity, and  
 of their women, difcovered in their attire and carriage,  
*verf. 17.* for which God threatneth to flup them, and expofe  
 to much reproach and fhame, *verf. 17, 24.* And in con-  
 fequence, to difpofe the land, *verf. 25, 26.* and chap.  
*preface*) So indeed fcometh the particle, here ufed, not  
 rendered, *Plalm, 116. 10.* compared with 2 Cor. 4.  
 as alfo *1er. 2. 10.* Howbeit I conceive it would rather be  
 rendered, *But*. And fo it is ufed alfo, *Plalm 118. 17.* *Neh.*  
*2. Job. 9. 31. and 23. 10.*  
*buff)* The Prophet here turns his fpeech again from  
 his

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ing such in the niceness of their gear. Or as others, going struttingly, and wantonly, as litle boyes and girls are wont



like gravity. Others, lastly, understanding it of such an affected nice pace, as before, suppose it to come from an Arabian rearm, used in that language, for a *padding*, or *ambling* pace. Which may well be deemed the more probable, from the which next followeth.

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V. 17. *Therefore the Lord* Heb. *And*. So Job 10. 15. & 14. Their crimes were before, their doom now follows. C will punish them in those things, and in those parts, where they discover, and wherewith they practise their wantonness and their pride.

will [*mit* with a *fab* the crown of the head] So ours,  
 mult. Interpretēs; as denouncing the word, (no where  
 found) from one and the same source, the change of let-  
 ter signification *fab*, used oft in the description of the lep-  
 ros, Jer. 13,2 &c. And without such change also in our  
 form, from the same old source, *fab* is changed into *fab*,  
 and will take off their hair, which is a part of women's gl-  
 ory. *Cor. 11,15*; and wherein they did pride themselves.  
 might be effaced, and their hands; or by some false witness  
 on them; such are seldom found otherwise of life;  
 2 *Cor. 5,17*. Yet some render it more gently, *fab*,  
 to be kept, or made, as if it were a crown, and should  
 be done, by causing them to be thorn, or thaven by  
 hand of their enemies, with whom they should be in cap-  
 tivity; which, with flaves of gold, is done, in disgrace;  
 as it is also done, or purpoe, sometimes, in digni-  
 ty; as it is also deemed to be, *Cor. 11,26*. Or, by gi-  
 ving them such occasions of grief, as should cause them  
 to take off their hair, as if they were heavy callosities,  
 of impatience, and impotency of spirit, is done, Jer. 7.  
 But the first seems most probable. See ver. 24.  
 The *craving* of the head, which before they carried to high  
 only void of all loveableness, to loathsome now, that they  
 have little desire to have any feet there, as if they  
 just look after them, that were formerly taken with  
*Cor. 7,25*.

of the daughters of Zion] As, the daughters of Moab, ch. 1.  
See v. 16.  
and will *cover* their *secret parts*] Heb. *make naked*; and  
Levit. 20. 18, 19. By bringing them into that miserable  
condition, that those, who now exceed in variety of appa-  
ration, shall be reduced to such a state, that they shall  
change of rayment, and unnecessary superfluities, such  
clothes, wherewith to cover their nakedness, shall hardly  
be able to hide those parts, which nature and woman  
dearly do, by all means, desire and endeavour to con-  
ceal, &c. of *signs*, ch. 204. Mic. 1. 11. Or, *there*  
may be, that they should, in way of scorn and abuse,  
use a disgraceful usage, by the uncivil, and immodest ca-  
re of the ruler sort of their enemies, into whose hands  
they should fall, ch. 3. Jer. 13. 22. Ezek. 16. 37. & 23.  
Hof. 2. 19. Nah. 3. 7.

Hol. 2, 10. *Nab.* 3, 5.  
 V. 18. *In that day* What time this doom shall be  
 execution; as ch. 2. 20. See ver. 7.  
*the Lord will take away* He will strip them of all their  
 ornaments and habiliments, wherein they now so much ab-  
 Ezek. 1. 6. 39. & 23. 26. Not that such ornaments and ad-  
 dress of themselves simply evil and unlawful; (see G  
 22, 53. 2 Sam. 13. 18. Ezek. 16. 10, 13.) but their ex-  
 and, and their abuse of them, to the fomenting of their  
 and lust, is that which is condemned in them; and for  
 the removal of them is here denounced. So Hof.  
 See ch. 5. 12.

*the bravery*] Consisting in the great variety of ornaments and attires, hereafter rehearsed, being such as they used to wear in times of feasting and jollity: opposed therefore to mourning weeds, ch. 61. 3. Nor is the word to be restrained to the first of them alone, here mentioned; but hath reference also to all the rest that ensue. *The bravery* of all these things; for, all these brave, and goodly things. As, *bravery of excellency*, for *brave excellency*: or, *excellent bravery*, ch. 13. 19.

for, *bracte* *calendary*, or *calendary* about their feet?" Or as some, their *slippers*. The Hebrew word properly signifies, *testers*, Prov. 7. 22, but *gates* here, as the molt; or, *chains*. Such golden chains, as in divers of the Eastern parts women of fashion use at this time to wear. This was, unquestionably, aimed at in the last clause of the verse next before *gates*, *embroidered and the scale* Or, as some, *embroidered and the scale*, *embroidery*, and *scale*, a letter, from that which signifies *embroidery*, Exod. 38. 29, though some find iting that and embroidery. Some would have it to be some ornament about the legs; as the former about the feet: as if the former were some kind of *floor*, or *slippers*; their *of* *hofs*, or *stockings*, but there is little probability of either. The word hath

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V. 19. And the chain? So some. Others, collar; as *collare* is applied to us. Which may therefore amount much to one; but chain, or collar, and shawl, are different things. See Judcs. 8. 26. where the word is mentioned. The word here used, Exod. 3. 26. which so signifies to drop. And because pearls myrrhe, is such as drops, or issues from the plant of its self unforced, it by a word of the same original, thence forsooth came to signify pearls. As also the word pearl is learned, Exod. 30. 34. Some therefore suppose, like our here means, such as they call mother of pearl, or drop of gold, was intended to lead them to referre, or carry about them, myrrhe, and other like odours, or sweet ointments; bearing the name of that for which they were first made and used. See ver. 20. Others take infor pearls; to fearmed from the form thereof, (as faine the like in Greek) to fearmed from droppings of myrrhe, or other goodly gums, such as we term pearls; and our great ones were wont to wear at their necks.

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whence it may be surmised to intend such golden  
*clapps*, or *tachets*; as women use oft about their looser garments  
to fasten one part to another. Of which mention is  
Exod. 35.22. though amiss rendered there, *bracelets*, the  
being commonly used for *hooks*, ch. 37.29. Ezek. 19.

& 29. *Amplifiers*. *Or, make, or, will; or, bakes, S*  
 will say to veil, or cover their faces with a Rebekah  
 Gen. 24. 65; and of which the Apostle speaks, 1  
 Cor. 10. 1, *for the head there signifies not the skull, or scalp*  
*bakes in the face also;* as when a man is said to  
*baked*, Sam. 16. 9. So some take it, because the word  
 it comes, is found by the Jewish writers, for in their  
*et cetera*: who yet from the word here, seem to have  
 up their use of it, which in Scripture is not found.  
 The three original words, *or, bakes, or, quaking*, that are  
 to quiver, and by covering to be a more glittering  
 Because the original *et*, is from such a root, as in Scrip-  
*tures trembling, and shaking, or, quaking*, Psal. 68. 3.  
 51. 17, 22. Nah. 2. 3. Zach. 1. 2. The word it self is  
 one,

V. so. *And the bones!* Of, *head-stirrer*, or *beast*.  
 18. And is dened, sometime, to be taken more broadly  
 all sorts of goodly garments, cf. 61. 3. to. But is most  
 monly used for *head-stirrer*, and that common to either  
 as appeared, Ezek. 39. 28. Ezek. 44. 17, 23, & 44. 1.  
 19. *And the ornaments of the legs!* This do divers render  
 Some of them taking it, because it comes from a root  
 signifying, *to go*, or *going*, or *to go*, or *to go*.  
 But these notions are not always, certainly. The  
 word, with an *adverb* only prefixed, which alters not its  
 signification, is rendered, *Cham.* Numb. 31. 50. and a *bracket*, 2.  
 1. 10. *Whence* also it is taken, *Cham.* 1. 10. *Whence*  
 as is usually worn, not on the leg, but on the arm, P.  
 said to have been taken *out of Saul's arm*; and yet in that  
 place in *Numbers*, more exactly it is also *garter*, as the  
 word doth here, and in *Cham.* 1. 10. *Whence*.  
 name no more, if at all, of the legs, then of the arms  
 the translation therefore would be altered. See verse  
*brackets*. Of which, these seem to have been five  
 signs, and signs.

and the head-band; Siken fillets, or ribbons; which were used about their heads; therewith either to tie up their eyes, or to fasten their other head-gear, or active to their eyes. See Ezek. 24. 17. It was an ornament of special note to them; as appears, Jer. 2. 32. See the note there. It is to be omitted, that the royal *Diadem* (as the name is taken from imports) was in use by the Kings of Persia, and of a fair and goodly sort. It comes of a word that signifies to tie, or to bind. And God seems to allude unto such curious fillets, or ribbons when he wilth his people to *bind* his precepts for their *heads*; *bind* their hands, Deut. 6. 8. As also Solomon, when he charged his son to *tye*, or *bind* the lessons he taught him, that *be* *unto his eyes like*, or *unto his fingers*, or *bands*, Prov. 3. 3. 8.

and 7: 3.  
 (2) *the tabernacle*: Heb. *bucles of the soul*, or, *breast*; *for breath*; as Gen. 6: 7, and 7: 22, and so *for* (not *take*) *breath* Jam. 2: 26. *For these bucles*, or *receptacles of breath*, *for derisive pomanders*; or, *boxes* wherein they carried, or *odoriferous* about them; with small holes pierced in them, unlike the *myrror boxes*, *for* (not *take*) *breath* to be sent forth, 19: 3.) by the *breath* of life, to refresh their spirits when they laboured. *Others*, *mask*, or *muffle*, or the like, covering the mouth, receive, or keep in the breath. *For* seem to lay too far, that render it *perpetual*; or, *breath*—understanding thereby, such jewels as they wore to be handsome, or from their breaths: Because *the soul*, to be *loft*, is there *circuite*. Another word is rendered,

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25. Either because the finger is dipt deep into the ring, and the ring fastned unto it, Cant. 8.6. Jer. 22. 24. Hag. 2. 23. Or, because being much used in sealing of deeds, they are a dipt in, and fixed upon that which they seal, or give an impression unto, and add a greater firmness to the deed thereby sealed. Egb. 88.

heads, hanging down toward the nose, Gen. 24.47, 49. Prov. 11.2, Ezek. 16.12. This kind of *levu*, if *levu*, was very rich or splendid, with them. For we find it oft mentioned, Gen. 22.12, Exod. 33.6, 35.22. Judg. 8.24, Job 42.11. Prov. 25.12. and they were *oe* as beavers' furs; *fo*me, that were hang'd in, or about the ears or as appears, Gen. 35.4. and were to *fo* with their women, *ma* the younger sort of that sex, that of their alone, was *ma* the golden calf, Exod. 32.4. From which, to *fo* with the golden calf, the word *fo* called *fo* of *fo*, though the word here rendered *fo*, is, oft-times *fo* for the whole *fo*. Gen. 3.19. & Sam. 2.4.33. and *fo* it may take in also the rendered *fo* and be demanded more largely, the *fo* *fo*; as comprehending and including either kind.

V. 22. And the changeable [suits of apparel] From their jew

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and attires were, in name at least, common to both sexes. See *Bonnet*, v. 20.  
*and the mantles* For covering; or, enveloping the body so called. For that is the notion of its original, *Plin*. 73.  
 This seems to be some upper garment, as the former, and indeed the body; This hanging loose. *The* *mantle* is a robe and it but once read.  
*and the wimples* It is rendered a *veil*, *Ruth*, v. 13. Some would have it an *apron*.  
*And the curling pins* Or, *curling-pins*. Such long *pins*, they were wont to curl, or to fasten their hair with: or, make use of to curl their attire and apparel. Otherwise, it is not a word to which that signification *pign*, or *pin*, to come with *Gen* 8. 1. *to a pin*, to engrave with, *Exod*, 24. 4. Some write

found it *pin-cast*, or *needle cast*. I should rather, *pin-cushion*, or, *pin-pillow*: as resembling the form of such bags as are better for used to put their money in. For which the word is used in the *Septuagint* and *Latin* versions.

V. 23. *And the glasser* Not drinking, but *teaching glass*, or *mirrors*. Which they always were not in those days, if they were the glass of glass; for of glass we find no certain mention in the *Scriptures*. I know for it in Hebrew) but of fine, and bright brass, other the like metals. See *Exo. 28. 36*, though two other words be also used for *glass*, but both from one root, and notation of the same thing. *Exo. 28. 37*, and *Exo. 28. 38*, and *Exo. 28. 39*; the one in that place of *Moses*: the other, *Job. 37. 17*. The word here given them, had its ground from the use of them, to *renew*, and *humble*, or *woman's own face*, which is the sense of the word in *Job. 37. 17*, and *Exo. 28. 38*. *Cor. 13. 12*, &c. *Cor. 13. 18*. However, some of the *Jew* Doctors would have the word to signify *fine* *linen*, and the garments of lawn, or silk, as do not much cover, as different from the *clothes* of *wool*, which are thicker, and as the heavens, in that regard, are in the opinion of some, that of *Job*, compared to *glass*; because transparent: but that is questionable. Nor is there any notion of *glass* in *Job. 37. 17*, where the word is used, but of *fine* *linen*, or *wool*, or others, who suppose some reference to such kind of apparel as is here intimated in the term used, *ch. 8. 7*, (where also the singular is found) as the plural here only) which is the same kind of *linen*, or *wool*, which is used to signify the same kind of *rolls*; such as with us *ail*, among the *Hebrews*, or *nicer* root *roll*, are in use: for there, the word certainly signifies a *roll* of paper, or parchment, to





ceeds to illustrate the use of the forementioned *weeping*, by adding other similitudes, and consequences, as affording protection against, and freedom from all sorts of annoyances, (see *Psal.* 131. 13, 14, 15, &c. 23. 1. not to speak of some other *weepers*, divers from that before spoken of.)

*A Tabernacle* Or, *temple*, or, as *Isaiah* 66. 17, 18. The name of similitude supplied; as *Psal.* 111. 8. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

*For a habitation in the day time from the heat* That which was the use of the cloud to the Israelites, *Psal.* 125. 39. and of *Jonah* and his *humb*, while it *shaded him* whereof he had much joy and comfort, when he enjoyed it; but no less grief and vexation when he lost it, *Jon.* 4. 6. 8. But this, as no less useful, so much more rather, and in a better sort, than the former; as penumens, even as durable as its author and creator, *ver.* 5. See *chap.* 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

*For a habitation* To shade, or, to shelter, by making a *chasture*, *Ezek.* 3. 13.

*For a place of refuge* Such as the feeblest sort of creatures are wont, in hazard of their lives, to betake themselves unto, *Psal.* 104. 18. and such is the Lord said to be unto those that are his; and that such an one, as never fails, *Psal.* 90. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 39

























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Of the use of the particle, see ch. 3. 1. *a Virgin*









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*'the head'* Not by cutting off the *head* (*kephalē*, or 'living'), as the Rabbinim would of them, upon their being bound; it is here said, *And he cut off the hair*; so the destruction of Sennacherib's forces by the Angel, ch. 37: 36. to some other effect, that ridiculous tale, reported out of some odder of the Angels having cut off the hair of the Assyrian King, who was married, *he had* (*hebrai*) *hair* (*shar*) *of his head*; that is, the hair of his head, Num. 6: 9, and that, *not* *some* locks *cut* it, as Judg. 16: 19, *all* the hair of the whole head. The hair whereat is meant, is not of ornament only, but of necessity, as the matter, not of ornament only, they had went to bare-head; which was the usual manner of the ancient, both Greeks and Romans: (as by *torques* and monuments of Antiquity does appear; and the Apostles were wont to wear their heads uncovered; as usually, when need was, in rain, or fire, covering their heads with some part of their gown, or upper garments) and may be conjectured have been also the common custom of the Jewish people, at such times as they were under the occasion of mourning, as a matter otherwise unbecomely, Sam. 15: 30, Howbeit, see Ezek. 44: 17, which place requires further consideration.

*And the hair of the feet* That is, of the feet, or lower parts of the body, Lev. 19: 27, 28. See on ch. 6., concerning which, the Hebrew Doctors expressly observe, that they were shaved in the lepers, and in the Levites, and in the priests, either Levit. xxi. 5. or xxviii. 29. as if he had laid, *I will shave all the hairs from top to toe.*

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the leper that is to be cleansed, the Priest that shaveth him, must not leave an hair; if he do leave an hair or two, all is nothing: they should strip all sorts of them, of all that was worth girth. So it is said, Lam. 1.10. *The adversary seized on all her defensible, or, disesteemable things:* and Jer. 8.16. *They have overthrown the land, and all that is in it:* and chap. 39. 6. *There shall nothing be left.*

V. 21. And it shall come to pass in that day, that, &c. J. As-  
ser. 18. From hence, the Prophet relateth the condition of  
those that should be left in the land, after Sennacherib's In-  
vasion; as some; or rather, as others, after the Babylonian  
deportation: and in what state the whole land should be, af-  
ter this having. For they seem to shoot wide, that turn this  
to a spiritual notion of Gods gracious provision, and abun-  
dant supply of all necessaries, for his, in times of publique cala-  
mity.

a man shall now [sh a young cow, and two sheep] In these words  
s noted, the great penury of those that should remain in the  
and, after it had been so plundered by the enemy. Those  
that had kept great herds before, should have scarce a cow,  
or a young heifer left; and those that were possessed of a nu-  
merous flock, not above one or two sheep.

a man.] One, say I am, of the better rank; and so, indeed, sometime it is taken, where opposed to, or distinguished from *Adam*. But, here, I suppose, as elsewhere, more generally, and indefinitely, for any man whatsoever. See ch. 2. 9. *נושא*] Heb. *quicken*, that is, *keep alive*: as *Psal.* 137. 2. 9. which I have understood, *not saving*; as *Deut.* 20. 16. 17. which I have understood, *not saving* by the enemy *Deut.* 38. 21. *נפשו* were destroyed and consumed, as *2 Sam.* 12. 3. for, *נפשו* but it seems rather to be a *snack* here, as *2 Sam.* 12. 3. for *נפשו*, or, if you will, to *keep for food*; which is *נפשו*, or, *reemed*, *Gen.* 4. 5. *Judg.* 6. 4. *not to blow*, or *to give*. Few, for fear of some new Inflation, having any mind of giving themselves yet to *inflation*, and wanting cattle all to *kill*, wical.

*a young cow*] Heb. *a calf*, or, *beifer*, of the ox, or, *bera*; 1 Gen. 12.16. & 26.14. Exod. 9.3. Deut. 12.21. See the same phrase, Deut. 21.3. 1 Sam. 16.2.

*and two sheep*] Or, *two of the lesser cattle*, sheep or goats. For in way of distinction from the former, it comprehendeth both; as in the places before pointed to, and Levit. ch. 1. v. 2, 3. *And it shall come to pass, for the abundance of milk*

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for the abundance of milk that they shall give.] Heb. from abundance of making milk: to make milk, for, to yeeld milk: to make fruit, for, to yeeld fruit: and, to make wine, for, to yeeld wine. See ch. 5, 2, 10.

for butter, and honey, shall every one eat, that will be  
[land] To wit, of Judah. *Beh, in the midst of the land.* Gen. 31. 12.  
6. & 6. 12. This came forth to imply great plenty  
of victuals, though the word *Gosling*, as above; and by *butter*,  
the word *Qay*, signified more delicate victuals, as before, *viz.*  
Qay, rather, take it for ordinary, frugal, country fare  
milk, cheese, and butter commonly are: and for *honey*,  
woods affording force of it, may be by the *lory* of Job  
the Baptist, to have been no extraordinary food, *Math.* 3. 1.  
Mar. 1. 6. on such food he lived. *Ex.* 16. 31. *Num.* 11. 7.  
the word *Qay*, rather the variety of food, should be the  
pleasure of the land 2 King. 5. 12. Jer. 39. 10. feed;  
that also the more freely and fully, having none (of  
richer sort especially; being either consumed or capivated  
chap. 5. 7. 12. & 6. 12. 12. either to deprive them of it, or  
utter it unto.

VER. 21. every place shall be, where there were a thousand times, at a sand silverwings, it shall even be for hyraxes and thornes; and what followeth, some take, as if it were said, that places as had been fertile and fruitfull before, should then waste and desolare; and on the other side, such as had be

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waste and barren before, should then become fertile and fruitful, ver. 25. To which interpretation, they add spiritual senses, of Gods raising the weak and lowly; and pulling the haughty great ones down, *1 Sam. 4. 1, 8. Psa. 107. 40, 43. & 114. 7. Jer. Lxxi. 51, 53.* See chap. 29. 17. Others take it in a plainer and more familiar sense, as importing only the great desolation of the land, in regard of the fruits of it. Such as is described, *ch. 17. Jer. 42. 23, 26. & 8. 16.* as before, the depopulation of it, in regard of its inhabitants, *v. 22.* to wit, that the richest and fruitfuller places, for want of husbanding and manuring, should be overgrown with useless and harmful train, *v. 24. ch. 5. 6.*

*a thousand vines*] Heb. *a thousand vine*: as we use to say;  
*a thousand bough*. So 2 Sam. 10. 6. *a thousand man*, for, *a thou-  
 sand men*; and *vine*, for, *vines*; as *bryar and thorn*, for, *bryars  
 and thorns*, hereafter; and ver. 24, 25.  
*a thousand*] That is, many. A certain number, for, an un-

[illegible]

[shall be briars and thorns.] Heb. for *briars*, and for *thorns*. A redundancy of speech. The like whereunto, see ver. 17. see also ver. 24. & 25. not that they should be set apart for such uses, as fields are, some for corn, some for pulse, and the like, chap. 28. 25. being places appointed for them; but that through neglect, they should be so overspread with them, as if they were for no other use, Prov. 24. 31. See ch. 5. 6.

V. 24. *With arrows, and with bows* (shall they come thither). Heb. *With arrows, and with bow* (that is, *with bow, and arrows*). For it is a redundancy, such, as ver. 23.) *Shall he come thither: that is, shall men come thither:* as chap. 2. 19. or *shall one come thither:* (for the verb is singular) So, *the bare, for, one bare;* or, *man born*, 2 Sam. 21. 8. *thither:* they shall go thither for

weaponed, say I come, because of the thicknetee and greenetee  
 of many thyns, to make their pottage through, free  
 without hurt or annuall, as *Sam. 4. 6, 7*, be a bill, or  
 wood-hoole, that for this purpose fitteth, either bowe  
 or diaff. To hunt, say others, such beaſts as they to haunte  
 places of that nature, forsover; and the bowe indeed is one of  
 the huntsmans chief weapons, *Gen. 17. 1*. But this forts  
 to well with the Prophesse spoke. Others say, they went  
 weaponed, for fear of the enemy, by reason whereof, they  
 were to be above all swift their ground, or look after their  
 cattle; they went abed with this thought, *Neh. 4. 17*, &c.  
*See Lam. 3. 6*, neither doth this force, nor probable.  
 Others therefore say, to defend themselves against such,  
 either wilde beaſts, serpents, or other harmful creatures, as  
 they might meet with lurking there; and this, the very next claue  
 leads us to.

shall be generally overgrown with them, chap. 3.17. as it is said of the foolish person, the whole *surface of his field* was overpread with the like, Prov. 24. 32. and consequently would be over-run also with wild beasts, and other harmful creatures; as is usual with places, by Inhabitants abandoned, and over-grown in such manner, Exod. 23.29. chap. 13. 21. & 34. 14. See the comminations, Gen. 3. 18. Levitic. 26. 22.

*byrns and thorns* Heb. *byar, and thorn*; as *ruine*, v.23. So ver. 32, 25.

*And on all hills* that shall be *high* in the land, &c.

there *shall not come thither*, *the fear of the Lord and their* <sup>1</sup> *Sons* <sup>2</sup> *shall* <sup>3</sup> *not* <sup>4</sup> *come thither*, *for all the hills, that were dug with the mattock, those shall not come thither, for fear of brays and thorns.* Avast of the preposition, as Mal. 2. 5. and they conceive the Prophets meaning to be, that those hilly places, which had been before curiously kept, and digged for vineyards, orchards, or gardens, 1 King. 2. 2. Luk. 13. 8. should likewise be to over-grow with brambles, and a bray, that no man should dare to enter upon them. But I agree not with the latter part of the verse; for how should their earle then be turned in thither? The moit

therefore follow the more received reading. But some understand it, of a change for the better; as that the barren place should be made fruitful, before they would yield nothing, without a great deal of labour and labouring; as if they had been a sterile obstruction, and of producing such noxious fruits, as infected other places; and becoming fertile, until their cattle good pasture. And the Hebrew Doctors run amok this way, and say, *to be fruitful*, to be, or to become, fruitful, as if they had been the long-sounding discouifer, and the main scope of the Prophets speech. Others suppose it to have relation to those that were wont to venture out unarmed, for fear of the enemy; that they should increase in arms, and be able to resist, that were likewise overgrown with bushes, and, as to places of more fecundity: the enemies fear, or, over-lying the cattle, and so that those fruitful shrubs might accrue to them, and by the shade of them, they might help themselves. Others again would have the meaning to be, that no place shall be thinned for fear of brays and brambles, as if they thought, they require never so much pains to rid themselves of them. Others, that they might be so fruitful, that there should be no need of bray or bramble there; that there should be no such cattle might feed at large, and feed there, which for fear of the bray and bramble, were thrust on the plain, Lam. 5. 9. unto whose footing also, some attribute this immunity from brays and thorns, as treading them down, as full as they came up. Others lilly, which seems to have respect to the words of the prophet, that the weeds of such places on the hills, which the rich had fenced in for pleasure, or profit; that such fences being now cast down, and the hills open to any, they should live open to cattle, as well as grass, at small.

*And on all bills*] Or, *And as for all those bills*. The nominative put absolutely, as Psal. 11. 4. & 18. 30. or, *And all bills*. See further below.  
*that (shall be digged)* As Luk. 13. 18. or, *houghed*: which

best answereth the Latine, here; both old, and latter; and seems most agreeable to the Hebrew. See ch. 5. 6. not ploughed, as the Greek renders it. For into such places was not the plow brought, nor there used, for that the beasts might not trample on the loose earth, or the tender plants, with their footing.

*that shall be* Or, *that should be*; or, *had went so to be*: as

Mal. 1.6. *a son will honour his father*; that is, *should*, or *is wont* so to do. That used not to be ploughed for grain, but to be digged, for planting of vines, or of trees, either for fight, or fruit; or, for the setting, and sowing of herbs and flowers, 1 King. 21.2. (to which purpose also, the hilly parts were much used, Jer. 3.2, 13. & 31.5.) and to be kept in due

order afterward, from time to time, by weeding and houghing  
*with the mattock* [Or *plow*, or *hoe*], an instrument used, for weeding, and houghing, and *loosening* the earth.  
 there *[shall not come thither, the few of byrns and thorns]* That which was before said, is understood by faine, *not* of byrns and thorns, growing up in them, as v.24. but of such thorny bushes, as had formerly served for hedges and fence about them, *Psalm* 61.3. chap.5.1. *Hofai*.6. to keep cattle from breaking in to depauper the ground, and crop or bruiſe upon the vines, and the thunders which; being like now broken down, there should be no more entrance, *Psalm* 124.1. for entrance, to feed there at pleasure, *chap*.6. *Hofai*.1. But the most expound them of the former, as v.24. yet much differing in exposition of the place, one from another; whereunto, I shall add, and leave it to be considered of by

the learned; whether the words so taken, the text may not be thus read; *And on the hills that had want to be digged with mattock, or spade, that no few of hynd or thers might come thither, shall a place albe for feeding in of oxen, and the treading of hysse cattle.* All the difficulty here lyes in the defect of the participle, *that*; importing the end, or issue: the want whereof, both in that language, is not unusual, as Psal. 10. 4. chap. 5. 11. & 10. 2. Psal. 1. 6. as also in the Greek of the New Testament. Rom. 8. 29. 1 Cor. 1. 8. Jam. 2. 5.  
*but they shall be for the feeding forth of oxen, &c.* They shall albe open for cattle of all sorts to graze upon, and trample

down in private.  
*but they shall say* Heb. *and it shall be: and, for, use; c. 6. 1. c. 10. 13. shall abide* *Re. 1. 3. vict, 4. place, 5. place, which, though wanting, a 2. same* *Re. 18. 7. 18. 12. Some* also put here into the text: or, without any inclination; *And these hills, &c. (that were to be carefully fenced, and kept before, that no cattle, little or great, could have access to them, nor bryar or thorn appear in them; but it was presently weeded out) shall each of them be, for, &c. a frame of speech, like that, c. 6. 10. of which, see there.*  
*for the (ending farth) Or, feeding in; as others render it*  
 For feeding out, or putting in of *beasts, to wit, there to feed*  
 freely,





Interpreters collect, and are somewhat stiff in it; that all that is here mentioned, was done in a vision. And some doubts and difficulties, indeed, arise from the words thus read, though not so much, as may be cut off, by reading the words thus, (which But they may all be cut off, by reading the words thus, (which the Hebrew will well admit) *For I had gone into, &c.* As rendering a reason, or relating the occasion wherefore, or why he was so afraid. Or should he have said, *For I had gone into* Gen should give him this charge, concerning his uncle that was to be named, to wit, because his wife was badly delivered of a son. So both the verb, and participle are in construction alike with, Gen. 12. 1. *For the Lord had said unto Abraham.*

[illegible]

and have a son? Or, had born a son. Was now delivered or  
a male-child; to wit, before ever he received this vision from  
God, or the charge was given him concerning the naming of  
the child; and the enrolling of the prophecy, intimated,  
in that name, together with it.  
*a son* The same, yafe mentioned, ch. 7. 14. A fond  
conceit, better beliding Jews than Children.  
*Then said the Lord to me* That is, after the Prophets<sup>s</sup>  
was delivered of the child. Heb. And so; but foir is rendered, *af/o*,  
ver. 2. And so also to Job 13. 28. &c. 3. Hof. i. 9.  
Yer it may be retained here, in this first and proper sense; as  
in the like, Hof. i. 4, 6.  
*And I say unto thee*

*Call his name* Call him; as chap. 7:14. *Let this be his name* whereby he shall be called; as Jer. 32: 6, and 33: 16. *Major-biblical* The Hebrews used oft-times to give names to their sons, as to persons, as to places, confiting of several words. So Gen. 16:13,14. & 22: 14. & 35: 28. Judg. 6: 32. & 13: 25. & 16: 29. & 19: 28. & 20: 2. & 21: 2. & 22: 2. & 23: 2. & 24: 2. & 25: 2. & 26: 2. & 27: 2. & 28: 2. & 29: 2. & 30: 2. & 31: 2. & 32: 2. & 33: 2. & 34: 2. & 35: 2. & 36: 2. & 37: 2. & 38: 2. & 39: 2. & 40: 2. & 41: 2. & 42: 2. & 43: 2. & 44: 2. & 45: 2. & 46: 2. & 47: 2. & 48: 2. & 49: 2. & 50: 2. & 51: 2. & 52: 2. & 53: 2. & 54: 2. & 55: 2. & 56: 2. & 57: 2. & 58: 2. & 59: 2. & 60: 2. & 61: 2. & 62: 2. & 63: 2. & 64: 2. & 65: 2. & 66: 2. & 67: 2. & 68: 2. & 69: 2. & 70: 2. & 71: 2. & 72: 2. & 73: 2. & 74: 2. & 75: 2. & 76: 2. & 77: 2. & 78: 2. & 79: 2. & 80: 2. & 81: 2. & 82: 2. & 83: 2. & 84: 2. & 85: 2. & 86: 2. & 87: 2. & 88: 2. & 89: 2. & 90: 2. & 91: 2. & 92: 2. & 93: 2. & 94: 2. & 95: 2. & 96: 2. & 97: 2. & 98: 2. & 99: 2. & 100: 2. & 101: 2. & 102: 2. & 103: 2. & 104: 2. & 105: 2. & 106: 2. & 107: 2. & 108: 2. & 109: 2. & 110: 2. & 111: 2. & 112: 2. & 113: 2. & 114: 2. & 115: 2. & 116: 2. & 117: 2. & 118: 2. & 119: 2. & 120: 2. & 121: 2. & 122: 2. & 123: 2. & 124: 2. & 125: 2. & 126: 2. & 127: 2. & 128: 2. & 129: 2. & 130: 2. & 131: 2. & 132: 2. & 133: 2. & 134: 2. & 135: 2. & 136: 2. & 137: 2. & 138: 2. & 139: 2. & 140: 2. & 141: 2. & 142: 2. & 143: 2. & 144: 2. & 145: 2. & 146: 2. & 147: 2. & 148: 2. & 149: 2. & 150: 2. & 151: 2. & 152: 2. & 153: 2. & 154: 2. & 155: 2. & 156: 2. & 157: 2. & 158: 2. & 159: 2. & 160: 2. & 161: 2. & 162: 2. & 163: 2. & 164: 2. & 165: 2. & 166: 2. & 167: 2. & 168: 2. & 169: 2. & 170: 2. & 171: 2. & 172: 2. & 173: 2. & 174: 2. & 175: 2. & 176: 2. & 177: 2. & 178: 2. & 179: 2. & 180: 2. & 181: 2. & 182: 2. & 183: 2. & 184: 2. & 185: 2. & 186: 2. & 187: 2. & 188: 2. & 189: 2. & 190: 2. & 191: 2. & 192: 2. & 193: 2. & 194: 2. & 195: 2. & 196: 2. & 197: 2. & 198: 2. & 199: 2. & 200: 2. & 201: 2. & 202: 2. & 203: 2. & 204: 2. & 205: 2. & 206: 2. & 207: 2. & 208: 2. & 209: 2. & 210: 2. & 211: 2. & 212: 2. & 213: 2. & 214: 2. & 215: 2. & 216: 2. & 217: 2. & 218: 2. & 219: 2. & 220: 2. & 221: 2. & 222: 2. & 223: 2. & 224: 2. & 225: 2. & 226: 2. & 227: 2. & 228: 2. & 229: 2. & 230: 2. & 231: 2. & 232: 2. & 233: 2. & 234: 2. & 235: 2. & 236: 2. & 237: 2. & 238: 2. & 239: 2. & 240: 2. & 241: 2. & 242: 2. & 243: 2. & 244: 2. & 245: 2. & 246: 2. & 247: 2. & 248: 2. & 249: 2. & 250: 2. & 251: 2. & 252: 2. & 253: 2. & 254: 2. & 255: 2. & 256: 2. & 257: 2. & 258: 2. & 259: 2. & 260: 2. & 261: 2. & 262: 2. & 263: 2. & 264: 2. & 265: 2. & 266: 2. & 267: 2. & 268: 2. & 269: 2. & 270: 2. & 271: 2. & 272: 2. & 273: 2. & 274: 2. & 275: 2. & 276: 2. & 277: 2. & 278: 2. & 279: 2. & 280: 2. & 281: 2. & 282: 2. & 283: 2. & 284: 2. & 285: 2. & 286: 2. & 287: 2. & 288: 2. & 289: 2. & 290: 2. & 291: 2. & 292: 2. & 293: 2. & 294: 2. & 295: 2. & 296: 2. & 297: 2. & 298: 2. & 299: 2. & 300: 2. & 301: 2. & 302: 2. & 303: 2. & 304: 2. & 305: 2. & 306: 2. & 307: 2. & 308: 2. & 309: 2. & 310: 2. & 311: 2. & 312: 2. & 313: 2. & 314: 2. & 315: 2. & 316: 2. & 317: 2. & 318: 2. & 319: 2. & 320: 2. & 321: 2. & 322: 2. & 323: 2. & 324: 2. & 325: 2. & 326: 2. & 327: 2. & 328: 2. & 329: 2. & 330: 2. & 331: 2. & 332: 2. & 333: 2. & 334: 2. & 335: 2. & 336: 2. & 337: 2. & 338: 2. & 339: 2. & 340: 2. & 341: 2. & 342: 2. & 343: 2. & 344: 2. & 345: 2. & 346: 2. & 347: 2. & 348: 2. & 349: 2. & 350: 2. & 351: 2. & 352: 2. & 353: 2. & 354: 2. & 355: 2. & 356: 2. & 357: 2. & 358: 2. & 359: 2. & 360: 2. & 361: 2. & 362: 2. & 363: 2. & 364: 2. & 365: 2. & 366: 2. & 367: 2. & 368: 2. & 369: 2. & 370: 2. & 371: 2. & 372: 2. & 373: 2. & 374: 2. & 375: 2. & 376: 2. & 377: 2. & 378: 2. & 379: 2. & 380: 2. & 381: 2. & 382: 2. & 383: 2

V. 4. For before the childre *shall have knowlege*, to Giv, *My Father, and My Mother*, &c.] In this verſe is the reaſon given, why God would have the childre ſo called to wit, there- by to intimate, the ſpeedy direption and deſtruction of thoſe two kingdoms, and their chief cities, by the Forces and followers of the king of Affyria.

the childre] *This childre*, that is lately now born, & ſo named: not *Chriſt*, as ſome; nor a *childre*, that is any childre indefinitely, as others. See chap. 7.16.

*shall have knowlege*] Heb. *ſhall know*; or, *ſhall be able*. So is the word of *knowing*, oft taken: as chap. 56.11. Jer. 6.15.

to my) Or, to call, say, v. 3.  
*My father, and my mother* Or, *My father, or my mother*: and either of both, as Exod. 21.15. He that *smites his father, or his mother*, for, *father*, or *mother*, and *smites* is taken figuratively, to call *father* *my*; because most frequently about them in that age; and the children were to be familiar with them. The meaning is, that a child shall not be able to speak, and to distinguish his parents from strangers. And this seems a shorter time, than that, chap. 7. 16. *before the child know to refuse to obey, chuse of good*. For children are sooner of ability to understand, than of discretion. And *the words* are to be understood some few familiar words; then of discretion, to understand what belonged to good and evil; and the reason that divers sort of speech used, concerning either; is because the

one, to wit, *Shed-yahub*, might be some two, or three  
year old: whereas *Abai-dahab-baz*, was but newly now  
born; and yet, might be as soon able to speak, as the other  
might be to conceive difference between good and evil. See  
further, on chap. 7. 16.

*the riches of Damajcan, and the spoil of Samaria [shall be taken  
away]* The two Kingdoms of Israel and Syria, shall be thipt  
and spoyled of their wealth, and treasure, by the King of  
Assyria.

*the victory of Damascus* [cu] The head City of Syria, chap. 7, 8.  
and places of great wealth; or, as others, the power of Da-  
*mascus*. The word signifieth either : and riches are one prin-  
ciplel thing, wherein the strength of a State consisteth,  
and the joy of Samaria.] The head City of Syria, ch. 7, 9.  
[the Jews] Not the people, because the Jews were in captiv-  
ity in the child's name, but the place, where by Tiglath-Pileser, under  
his reign, chap. 15, 29. then of an utter depopulation, made  
by Salmanazer, under Hofnah, 2 King. 17. 6, 14. though some  
people also were in that former Inhabitation captived.  
[shall be taken away] Heb. he shall take away, or, one [shall]  
take away. The verb being taken indeclinably, or imperfec-  
tally, (the form of speech, see on chap. 2. 19.) and therefore

well before retired:

*before the King of Assyria*: As Conquerors are wont to find their rich spoyle, sometimes, into their own Country before them, to give notice of their victories and (surprizall, to their people; or to carrie them, as the usual manner of the Romanes was, to be carried before their fately chariots in triumph: Yet fomes would have it to be a defective speech, and render the words thus; he that is, or stands, *before the King of Assyria*: that is, his Officers, Ministers, or attendants, (for so are men said to be, or to stand before the face of them whom they serve, or attend on, 1 Sam.16:16. 1 Sam.17:4. & 10.8. & 17.1.) *shall carry away*. But the former seems the more

v. 5. The *Loq* [says, *unto me again*, saying] Heb. And, *the Father* *did not* *dear* *unto me* [as chap. 7, 10. Here beginneth a second part of this Chapter. Wherein, as the latter part of the former, from ver. 17. he foretelleth what evils should befall the land, both of Israel and Judah; from the king of Assyria, on the one, for their scorn, and contempt of their brethren, and confederating with the Assyrians, to work their overthrow: on the other, for their strutting of God, and relying upon the Assyrians, by which they should also suffer:] withal, admonishing the Jews, among them, to be cautious, and to rely upon God alone, and his Word, who had promised to secure them, in those calamities

spoke of. 6. *Forasmuch as this people, &c.* Who the people here spoken of, should be, is very doubtful. Some understand thereby, the people of Judah, or a great part of them, who considering how low their State was brought, and how much they weak provisions, and how they were despised, that their City should be a Refuge against two such Potent Princes, who were combined together against them, desired to have one of those two to govern them that *Son of Tabat* before mentioned, chap. 7.6. to be forever their King and had under-hand, some treacherous compliance with them, so that he might follow. But others think, that the people here spoken of, are the Jews, or the Hebrew Doctrines, whom also the *Christophers* do follow. But others think, that the people here spoken of, are the *Assyrians*, or the *Chaldeans*, either in the sacred story, or in life, as in this Prophecy. Others therefore, rather suppose the people mentioned, to be the people of Israel; who sught and felt tight by the kingdom of Judah, as having been by the Incursions both of the Syrians and the *Assyrians*, and especially impaired by the Incursions of the *Chaldeans*, who now joyed in their weakness, and desired to make full conquest of it, chap. 7.6. For, as for that interpretation, of the Jewish people in general, that not contenting themselves with Gods promised protection, refused upon the *Affyrans*: they are enticed, for the making good of this their Interpretation, to say, that the people here spoken of, are the *Assyrians*, or the *Chaldeans*, who were to offer over-much force to the people of Israel, and to overcome them.

[*this people*] Spoken, as in contempt of them, who so scorned and contemned Gods people, as not desiring once to name them. See the like of the other, ch. 6.9.

[*refuse*] Or, rather, *despise, contemn*. For in that, or the like sense, is the word here used, constantly taken. The word of *refusing*, though coming neerer to it, doth in a letter differ from it.

[*the name of Shiloah*] A fountain called also *Gibon*, 1 King.

1.33. issuing forth from the foot of Mount Zion; and yielding a rivulet, that watered the lower City, Psa146.4. Nch. 3. 15. Joh. 9.7. See chap.7.2. put here, as some, for the house of David, now at a low ebb; or rather, for such defence, as Jerusalem, and the State of Judah then had. Which they slighted and scorned, as if they had nothing, but such a sorry rivulet, as that was, to strengthen and secure their head City; not considering the power of God, by such weak means

means, though he would  
33. 21. albeit, I suppose  
Siloah here put for Good  
that run softly.] Spoke  
vers, that run with a strong  
violet, or the waters issued  
deemed to run slowly,  
was not great; and part  
not freight forward, but  
manner of a Serpent, that  
and crooking, chap. 27.

termed, *The dragons Will,*  
and *royce* in *Rev. vi.* 2.  
of whole male-contents,  
would gladly be under a  
Pekak's, or, of both.  
Jews ill affected in Africa  
felt themselves great un-  
der two kings, ch. 7. 1. and  
The Hebrew, word for *will*  
and the *son of Remaliah*,  
which *son* fell up, as in  
manner; and *son* is, as  
he had said, they rejoyced  
zin, and Pekak; relying  
the king of Assyria: by  
be able to bicker with, a  
tion, as before was said,  
next. The meaning the  
kah, as they joyned to-  
of much joy to them, to  
ceiving undoubted hope  
ch. 7. 8. And this expre-

both of this, and the former  
rejoice] Or, *joy is*.  
the verb, to make it son-  
For with such similitude  
especially of divers, or a  
have been much deligh-  
them. See ch. 3. 24. &  
Benedictio. Cyp. 8. 01.

as one unworthy to be crowned  
sprung from base parents  
Crown: See ch.7.4.  
V. 7. Now therefore  
manner. For a retaliation  
desire, to be efts-foon de  
one, then either Judah  
with

*behold*] Look for it, and you neither expect, nor will surely, and speedily be

the Lord bringeth up]  
as Jer. 3.7. and, as taking  
do it; it will, out of har  
bringeth up]. Spoken

cially, who would have the earth, (abusing to that effect, Ezek. 38.12. and the high estimation of the Canaanite holy land, as lying far from the land of Israel, rather, to have respect to rounding the lower ground, *upon them*.) Or, *over them* ver. 6. not those of Judah, but of Israel, on whom the first place over-whelmed, ch. 7. 20. It is here opposed quietly, without tumult, which they therefore feared to hurt to their land, or to their approach to Jerusalem.

in upon them a great ri  
and ran with a swift, and  
through, or swell over  
neer unto it.  
even the *king of Assyria*  
ria shall break in upon t  
but like the streams of  
So are mighty Comma

some land, resembled other grounds. See chap. II. 22.  
and all his glory] Or, armies, or forces, consisting of brave Captains and Companies, much gloried, and of w

they wander wide, that would have  
its protection it self.

n, in way of opposition, to great Ri-  
ong torrent, and stiff stream. This ri-  
from this fountain, are therefore  
or softly, partly, because the current  
fly, because in its own course it went  
with many windings to and fro, in  
that moves slowly, and sily, creeping  
r. supposed therefore by some, to be  
over all his channels.] W

[illegible]

mer Chapier. The noun seems rather to be used, then  
and like the former word of contempt.  
and needless of founds, in terms  
diverse notions, our Prophet seems to  
red; and they have an elegancy in  
5.7. The Prophet in a common sense him  
Egypt. The defective for  
rather here to have used;  
correspondence between  
clause. The meaning is  
all the forces he could m  
was said, he should com  
take people, (compared  
is i

12. 15. to wit, those of the  
feem much mistaken, who  
the land, whether of Israel  
and Judah, think that

and that soon, and suddenly; though  
will easily believe it; yet it shall both  
accomplished. See chap. 3. x. and

Heb. *is making to ascend*, or, *bringing away*, chap. 3. 1. he is even about to *begin* to be done. See v. 4. *For some of the Jewish Doctors* of

their land to be the *navel* of the whole purpose, a passage, in Psa. 72: 12. (Sheet land in the world) in regard of the country of Affrica, in relation to the power thereof is not. See ch. 7. 1. but it items the rifing of fume great river, furnished on Jer. 45: 9.

2. *navel* is the *umbilicus* spoken of, alh, (tor of them afterwards, ver. 8.) in this form first felt; and were in the with it. King. 15: 29. & 17: 3. were called to *navile*, a small rivolet, runned to shoyah, or strong stream, ver. 6. light by, as unable either to do any thing, or to be lifted up. And would find

ver, such an one as had water store,  
of a strong current, which used to break  
in banks, and so surround the land  
[7] See chap. 7.17. The king of Assyria  
them; not like the waters of Shiloah;  
of Euphrates, his own Country river.  
enders with their forces invading of

to rivers breaking in upon the low-  
 2. & 59. 19. Jer. 50. 44. Dan.  
 with *all his glory*; as chap. 5. 14. His  
 of valiant Souldiers; and led by  
 commanders, ch. 10. 16. in whom, he  
 whom he so much vaunted, ch. 10. 8. &

made a glorious shew generally, in  
because by them, he subdued so many  
o, 13, 14. and 30. 18, 20. & 37. 11, 12,  
the King of Assyria shall; or, as  
the river before mentioned; the Assy-  
res: because in that metaphor the  
fore; the Lord is bringing up. See  
/ hereby most understand all the val-

land, invaded by the Afflyan, and  
where they take the word to figure  
the rivers, or rivers, or streams of rivers,  
15. & 42. 1. & 126. 4. It seems no  
question, or repeating, or the direction  
of the river, or rivers, or streams, or  
enlarging of them, or of channels,  
is rather a filling them, and supply  
empty, of what they wanted before,  
the understanding of the great River  
for it divided it self into divers  
channels, in many channels, or streams,  
where should come up over his own chan-  
nals, as a remembrance of the four-  
ness, or fourness, or fourness, and the words  
of his streams, the particle, the  
words are, the men with the women:  
with his sons; or, from off the  
a particle, sometime deficient, and  
en. 41. I have gotten a son from the  
men have gotten from off the land of

of speech, the Prophet seems that there might be the more exact the two members of this latter, that the king of Ashur should bring like, along with him ; as before it *with all his glory* : or, rather, should to waters, (Rev. 17. 15.) to serve him

all parts of his dominion, which many countries; as Euphrates it self and streams.

Psal. 104. 26. *there walk the ships.*  
 own banks, as Josh. 3. 15. & 4. 18. & the river before mentioned. For they apply this also, as the former, to Israel, or Judah, invaded; and by banks,

torreilles, and fenced Cities, that  
the Assyrian forces, then lower, lesser,  
2 King. 15. 29. & 17. 16. & 18. 10,  
understand the Prophet aright, who

through Judah] Or, *It* (to wit, this

12 King. 18. 10, 11, 13. and of the  
 13 [over] Heb. it over-flower; and  
 14 It swelleth, and goeth on, carrying  
 15 higher and higher. See the fame  
 16 Dan. 11. 10, 40. Some would  
 17 casting, and others, though divers  
 18 be thing. Amongst ditiſtſuſh the  
 19 ence, I ſuppoſe, in the uſe of them,  
 20 hath one denoteth the enemies  
 21 into juda; the other their progreſſe,

8. an over-flowing stream, reaching  
and the like, Hab. 3. 13. It is a meta-  
m those that go into the water by  
nees, then to the waste, and so on,  
to the neck. But it is rather taken  
breaking in upon, in a deluge, rise  
m, that they can hardly keep head  
in, as the Lord is the head of the

ing is, that an iudgment should be in  
lost: as the whole body is in danger  
water comes up so neer the head,  
h; when Sennacherib having sur-  
almost, even to the wall of Jeru-  
(see Jer. 34. 1.) and surprized the  
such distresse is, and had, question-  
God vouchsafed them an unexpect-  
ed,







and fied. Gen. 53.16,17; "I would  
had hard labour," I would for  
child-bearing; and Job 34. 35.  
he man; that had an hard job,  
or he hardly befitted. They offend  
understanding it wrongly.  
to wit with its yoke-fellow *jung*, a  
with the main course of the con-  
fession sensible of their callousness  
of all necessities; *fo* especially  
53.7,8 & 9, 20. This fone refer  
to me, to Zedekiah, Jer. 38,9,  
*I will say, and I shall be,* *sech ch.*  
*They shall find him here, they shall*  
*shall find himself, for, thus he*  
Mal. 1.9. They shall grow ex-  
cessively and d'refre. It hath a  
that, that boy which with the hat  
of the world, and finally, *fo*, *fj*,  
6.9,10,11. It runs on till in the  
run far from the text; that would  
of Malbers) of the Affyrian Soul-  
ing, for want of provisions:  
the child. It is false.  
in heat of impatience *fo*; nor  
the Jewish Writers, for not help-  
Affyria, as others, for break-  
33.4, calls thee King, because  
thyself, and over thee, and yet  
me; or imputing to him the



After the richer sort, whose reve-  
 lence of the earth, Gen. 2. 13, & 27.  
 the husband rank, the husband-  
 and pains of the tilling of their  
 hood of the earth, their de-  
 and much solicitude, experi-  
 Jam. 5. 7. are exceedingly re-  
 bours seconded, and their ex-  
 cuseful crop, and a reasonable  
 e want therefore with much so-  
 in their grain, as the principal  
 5. 19, 25. See ch. 16. 9. 10. Yea,  
 pleann rest of rejoicing upon  
 the earth, first, and last, Levit.  
 2. 13, 13, 14.  
 divide the *spous* Heb. as they  
 2, in ch. 2. 9. in their dra-  
 2, in times of peace, then when  
 in war, or when victory  
 cially is achieved; and such  
 2, is thence and such

7.] Having declared the greatness to shew the ground of it; their in the straits and thralldome of sin, as spiritual. Some read the *thou shalt have broken*. But we reading.

wherewith Sennacherib be-  
of the further deliverance  
recessions, from that State then  
1.13. Others, of the difficulti-  
Ezr. i. 1, 2. it may well include  
g, further, to the redemption  
ver. 6.  
set them free. For when the  
broken afunder, Jer. 5. 5.  
11. & 30.8. I will break this  
his yoke which is a burden; as  
circumcision, which is a sign,  
burden; that is, his burden of om-  
for, his holy nk. Plal. 1. 1. and,  
dols, ch. 2. 20. the syntax in  
Scripture, put for any grie-  
kingd fover; because a yoke,  
and lyres heavy also on his  
9. 1, 1.4. Lam. 1. 14. more efec-

Or, *shoulders*. So ver. 6. the  
more them, and laid them, as  
10.5, 14. & 14-29. a metaphor  
and cruel master, that stands

such, as formerly they had  
the rod, or scepter of him that  
under it, from him; as Ezek. 43.  
The word, properly, signifies,  
seth a task of work; and re-

...and exact from Gods people,  
...in some versions, gold-  
...now it is promised, that the  
...or authority; as Psal. 2. 9.  
...shall be broken; that  
...subject to such their exactions,

at time (as ch. 3. 18. & 4. 1.)  
the Midianites, Judg. 7. 22. chap.  
is oppressors of Gods people,  
werethrow, the Prophet is, by





and; as chap. 3, 17: as denoting following their infelicity, mentioning. 13, ch. 64, 5, as declaring the judgement, before denounced, whom, and in what sort it should be; and to further confirm-



































the land of the Lord.] The land of Judea so called as, in a speciall manner, his, Lev. 25.23. because he had made choyce of it, to place his people in it; Exod.15.17. in regard whereof, also, it is called Gods *Sanctuary*: Chap.63.18. as a type of his Church.

type of *they shall take them captive, whose captives they were*.  
 Heb. *they [shall] capture their captives*. at Mal. 1:37-38. This  
 which was fulfilled, in such victories as God gave the Jews  
 Nation after their return from Babylon, in times of the Jewish  
 Maccabees over such people as were before time held them in  
 captivity. I thought that I should find, in times of the Jewish  
 Nation, that they should have as they, would might, from the Medes,  
 and the Persians, that had surprised them. The meaning is,  
 that the tables now should be turned, and those now should  
 be captives, who were before captors. I thought that I should find  
 Lords over them, whom they had been in prison to them, that had  
 before Lorded over them. Chap. 26:13. Spiritually, most  
 Christians understand it, of those people; and who by the mi-  
 nistry of the Apostles were freed, of all nations, subdued, and  
 brought in to the obedience of Christ's Scepter. Mal. 4:5-  
 & 6:8. Rom. 15:16, 19. 2 Cor. 10:4-5. I thought that I should  
 find, that *they shall over their captives*. I Heb. their exaltors  
 and *they shall rule over their captives*. The same things repeated in  
 as ver. 4. Chap. 66:14.

V. 3 *And it shall come to pass in that day*] or, *at that time*  
See Chap. 2. 20. & 3. 7. 18, 24. or simply, *when*: as Gen. 3. 17  
Ruth 4. 5.

that the Lord shall give thee rest.] Heb. of the Lords making thee to rest: as Deut. 25. 19.

from thy sorrow, and from thy fear, and from the hand of  
bondage, wherein thou wast made to serve] Heb. which was  
saved upon thee, as Deut. 21:3. When thou shalt be set free  
from the Babylonian bondage, wherein thou endurdest much  
sorrow, and hardship, and livest in continual fears. Le  
26:36. Deut. 28:48, 65, 66. Luk. 1:74. The Prophet, her  
strength his speech to the people.

<sup>13</sup> 1. *this proverb* ] Or, *by-word*, or, *taunting speech* : as Ezck. i.

444. to Deut. 28. 37. Jer. 24. 9. The word signifies not a *pen-  
sion, or similitude*, only; but any quick speech, or sentence  
special note, and ordinary use: so called, as being swift; from  
the verb *malaf*, that signifies to *rule*, as being such, as do  
sway commonly with men; either in their minds, or in their  
tongues. Though some would by a transposition of letters  
fetch it, from the word *shalam*: which, say they, signifies  
to *affiliate*. But neither are such derivations, by transposi-  
tions, over-usual in the Hebrew; nor do I finde, where the  
verb *shalam*, ever so signifies.

1. By the King of Babylon, some understand some of the King; either Nebuchadnezzar, the first Monarch of the Chaldean Empire, who ruined the Jewish State, 2 Chr. 36. 17. Baltasar, the last of that Empire, with whom that State fell. But the speech concerneth not, so much this, or, that King, as the Kingdom, which successively was holden by them.

and say, how hath the oppressed cried.] The by-word, taunting speech concerning him, his State and city : spoken not so much in way of interrogation, as in way of admiration.

the oppressor ] Or, *exactor*: as Chap. 60. 17.  
ceased ] Chap. 16. 4. See Chap. 33. 8.  
the golden city ceased ] For, *golden*; which well suites v

[illegible]

V. s. The Lord hath broken the staff of the wicked ] The staff, the scepter to the question moved, verif.4. Not Cyrus; but the Lord by Cyrus. Chap. 41.2. & 44.48. & 25.1,2. hath put down the power of the wicked king, and State of Babylon; he hath broken the staff, wherewith, the wicked Babylonians did beat Gods people. See Chap.9.4. & 10.5. & 47.6. and the Scepter ] Or, rod; as the word properly signifies. See Chap.9.4. & 10.5,24. and so it would here, be rendered for wherewith followeth. verif.6.

[illegible][illegible]

V. 7. The whole earth is at rest, and is quiet' The inhabitants  
of the world, who could have no rest, or ease, ver. 16. while  
Babylon so reigned, and ruled, as ver. 6. are now at rest, and  
may sit quietly in the places of their abode, Zach. i. 11. *the*  
*earth*, for its Inhabitants: as Psal. 98. 4, 9.  
*is at rest, and is quiet'* Heb. *resteth, is quiet.* A quick form  
of speech, having some emphasis in it. See the like, Chap.  
xxxix. v. 8, 9. 1 am 2. 10.

24.4. & 52.9. *Lam. 2. 19.* So the same is rendered, Chap. 44.23. & 49.13. & 54.1. & 55.12. and with some addition Chap. 52.9. *break out into joy.* For the Prophet seems much delighted with this word; in this form and sense, no where found in Scripture, out of his writings; *face once, Psa. 98.* where it is rendered, *make a loud noise*; which may seem to be the genuine notion of the word. It is once, only, but in a

the genuine voice, and is not a new  
other form, used, for to break *asunder*. Mic. 3. 3. and  
seem to imply, a widening of the mouth, or a wide opening  
of the lips, and lungs; the natural instruments of voice,  
make the louder noise. The Jewish Doctor saith, that  
the Arabick tongue it signifies to *speak plainly, and clearly* :  
Chap. 3. 2. 4. And it may be deemed to imply such a joy (for  
no other note is it used) as cannot be contained, or kept in;  
but must needs break forth; and by singing, and shouting  
in acclamation and out-cries, express it self, see 1 King.  
40. 26.

[sing] So is the word rendered, in the places of this Psalter, before quoted; but is rendered else-where, sometimes, joy, and *rejoicing*. Psal. 30. 5. & 98. 4. sometime, triumph. Psal. 47. 1. sometime *shouting*, and *shouting for joy*. Psal. 37. Chap. 12. 6. Prov. 11. 10. it signifies *a loud cry*, in general; as Prov. 1. 20. and, that indifferently; whether an expression of grief, or of joy; of grief, and sorrow, in words of exclamation, and supplication: as Jer. 7. 16. Lam. 2. 10. of joy, and gladness, in way of acclamation, and exultation: as Job. 35. 10. and, in this place. It may well be rendered

dred, *they cry aloud with a joyful shout*. For there is a defile-  
 ment of the instrumental particle, here, as Chap. 55. 12. and of  
 itself, as explained, Pbl. 42.4. Chap. 48. 20. The meaning  
 is, that there should be great joy every where, upon the  
 fall of that great Empire, Chap. 49. 12. & 55. 12. Jer. 51.  
 V. 8. *Yea, the five-veils rejoice at her, and the Cedars*  
*Lebanon*. He turneth his speech, here, to Babylon: to  
 cedar, that the very trees themselves, the firs, and Cedars  
 should rejoice at her fall. By *firs*, and *Cedars*, (for *ym*  
 the Jewish Prophets, and others, following the Chaldee *par-*  
*aphrast*) this Prophet understands great Princes, and Potentates

tates, Sates, and Dominions, compared to, and defamed by, such  
 fuch, Chap. 2. 13. &c. 3. 34. Ezek. 31. 3-9, 16, 17. Of  
 these I suppose the meaning to be, that the cruelty of the Baby-  
 lonians had been such, that the very *feeble* creatures, which  
 themselves might seem to be feeble of it, and to rejoyce, there-  
 fore, at her ruine, Ezek. 31. 6. Jer. 51. 48. But the *feeble* is  
 simply, and plainly, *that which* *is* *weak*, which had been  
 timorous to go frequently, and in great abundance, heere  
 killed, to furnish her with timber, for her shipping, and her  
 buildings, might well be glad, had such creatures been  
 what itself, them, as being to be much pleased, over what  
 they had been, by her fall. See Semachitis sirens, Chap.  
 37. 24. This *feeble*, the words entente confirm.

37. 24. Hab. 3. 11.  
[saying] By a figurative form of speech, sense, and speech is given to dumb and senseless creatures, So Judg. 9. 8-15. Habb. 2. 11, 12. But the term implying it, is wanting, here, as

Since thou art *laid down*, no seller is come up again! We are  
 are not felled (so frequently, as we had want to be, since they  
 fall, since thou wast felled, Dan. 4. 14, 13. Ezek. 31. 12.  
*art laid down*) Heb. *hath lym down*, the word signifies, prop-  
 erly, to *lye down* to sleep, Job 7. 4. but sometime to *lye down*,  
 by death, 2 Sam. 7. 12. Job 3. 13. & 14. 12. because death is  
 as a sleep, Psal. 13. 4. &c.

as a sheep, Psal. 13. 3. *Ad. v. 60.* & 13. 36. 1 Cor. 10. 2. & 15. 6. and the fall of a Sare is in death, *ver. 15.* Ezek. 31. 15. 6. Howbeit, some of the Jewish Writers take this clause, *buchadnezzar, cometh here,* for the *tenor*, or *utterance*, (which exactly answers the Hebrew) because he cut down kingdoms, and either flow, or enslaved their kings, whereas his successors, made them tributaries onely. But this, as hath been sayd, fulfils not so well, with the intendment of the text, for this *chylus*

*He'll from hence be moved for thee, to meet thee at thy coming.* After the joyful, and gladsome deportment of the whole world here, upon the fall of Babylon, and of the creatures therein, as well fenſeleſs, as indued with ſenſe and reaſon, theologically related ; the Prophet proceeds, here, in a lofty, and poetical relation, to deſcribe the entertainment, given in the other world, to the king of Babylon, or to the State thereof, perſonated in the king, by thoſe, who were gone before him.

*Hell!* Or, *The grave*, the common receptacle of all those departed hence. See on Chapp. v. 14. So verif., i. 3.

*is moved!* The word signifies, sometimes, *to tremble*, and quake for fear, verif. 1646-47 Joel 2. 3, 10. And so some of the Rabbinists would have it taken here; as if the terror of his tyranny, had possessed them the deed; and put them into a fear, at the prospecting among men: but this fits not with what follows, verif. 10. 31. Sometimes, however, in another manner, Chap. 37. 8. Prov. 9. 9. but that fits not here. Sometimes, *to rage*; upon one's self, for some employment, Chap. 28. 12. to rage, &c. The grave does rouse up the self, as upon apprehension of the approach of legions Satanic to disturb entertainment; suitable, in some sort, to his rage.

to meet thee] As men are wont to go forth, so meet persons of note and state, Gen. 43. 29. 1 Sam. 13. 10 & 18. 6. a defect of the pronoun, as Chap. 1. 28, 17.

*It flirups up the dead for the liue.* So the word *uolunt*, Phil. 88. 20, *Proer. 1. 17.* & 3. 19. Chap. 26. 14. to called, of a word, that signifies, *to be satisfied, to remain, to give over* &c. to *escape*. Because men in dying grow *faint*, and *feeble*, being dead, *escape* to rest, and to live, Job 14. 10. and most of the Jewish Commenters here take it: Yet the Chaldee renders it, *may* men, from Gen. 22. 1. *obstare* whole (say fame of ours) that lived before the flood. Though that name be not given them, Gen. 6. 4. the sons of *Adam*, (say some of the Rabbins) so termed, Deut. 32. 11, 20. who seem to have been so called, from a people of that name, Gen. 1. 5. & 15. 20. who may be deemed to have possessed that valley near Jerusalem, Job 17. 8. & 18. 16. either because of the power of them, or like to them for stature. But the text here, *seem* to intend, neither thofe, nor thofe; but fuch *princely* Princes, as had before, and might the power of the Chaldean State, being overtaken by it, and being in subjection to it, *become all the chiefs of the earth* Or, *Leaders*, Princes, Rulers, Chiefs, great ones, that go in and give help

the people, Num. 17. 18, 19; 1 Sam. 18. 13. though these places seem to allude to the manner of the priests, as those parts, going in and out before their flocks, Job. 19. 3, 4, 10. Heb. *great goats*, such, as lead, and go before the rest of the flock, Chap. 1. 11. & 34. 6. Jer. 50. 8. & 51. 40.

*is hebr. rathup* To meet thee, as before, Heb. *made to stand up*: as if they had been sitting in that before; so Judg. 3. 40. 1 King. 2. 19. Jon. 3. 6.

*from their thrones.* He speaks of them, saith the Jewish Commentator, as if they were living, and sitting on their thrones, that, here, they had to, or, as if they had thrones in the other world, as well as in this. Though Some of ours, by their thrones, understand their sepulchres, or the stately monuments, wherein their corpses lay intombed, ver. 18. But I am of them, its likely, had no such.

*all the Kings of the Nations* That lived under that State; and were subservient to it, Jer. 25. 9. & 27. 6-8, Dan. 2. 37, 38.

V. 10. *All they shall speak, and say unto thee*. The dead are induced, here, speaking, as the place of the dead before, befitting it self; and with a witty, ironical, and Sarcynical speech, entertaining, and welcoming to them this grave Tyrannic; not that they should, or could so do; but that such things, might truly, and justly, be then said. See Ezek. 32. 21.

[*speak*] Heb. *answer*: as Cant. 2. 10, Mat. 11. 25. A form very frequent, both in the old and new Testament.  
*Art thou also become weak as we?* Heb. *sick*: as Chap. 38. 2. & 39. 1. The word imports such weakness, as comes by sickness and pain: as we use the word, *infirmit*. *Art thou pulled down by some mortal disease, who reputedst thyself to be immortal?* Chap. 47. 7.

art thou become like unto us.] Thou that thought'st thy self  
 the only great one; and no other thy compeer, Chap. 47. 8.  
 V. 11. *Thy pomp is brought down to the grave* [All thy state,  
 and bravery, wherein thou didst pride thyself, (see Chap. 13.  
 12.) is laid in the dust, Psal. 7. 5. nor that it accompanied him  
 unto the grave; but that it perished with him, when he went  
 down to the grave, Psal. 49. 14, 17. & 73. 19, 20.  
 and shall be as the dust.]

and the noise of thy viols) The melody of thy musick, which thou hast of all sorts, Chap. 3. 9. & 6. 18. Amos 5. 23. one for, part for all. See Chap. 5. 12. For I suppose they shoot wide; here, who imagine this passage, to have respect unto such musick, as was used either at funerals; or, beside the deceased, while they lay in the heufe, laid out; but not carried forth yet to burial. Chap. 16. 11. Jer. 48. 36. Matth. 9. 23. for the musick here, signifieth the

the mullock here mentioned, is implied, to be caressed, and finessed together with their pomp. See Ezek. 26:13. Yet it may well be deemed to have an eye to that jollity and solemn festival, attended, and graced, no doubt, with much variety of music, at which the city was surprized. See Jer. xi. 39, 41. 77. Dan. i. 30. Some would have it, the *noise of thy drums*, not, thy bag-pipes, instruments of music: used in war. But we find no such use of the word in Scripture, nor of such military music in those times. The trumpet, or cornet, are all of that kind we find mentioned, Num. 10:9. Josh. 6:4. The tabors, and *horns* mentioned, Chap. 30:34. seem to be, not of fight, but of music; but of triumph after victory: the copulative is

the worm is spread under thee, and worms cover thee]. Instead of those costly carpets, that thou sarest and trodest on, and those stately, rich, and gorgeous coverings, and other bed-furniture, which thou didst formerly make use of, worms, and maggots, will ~~now~~ take up their rooms, and supply their place, Job 7. 15. and 14. 6. and 21. 26. and 24. 20. and this the rather with thee: because thou hast been

[illegible]

spread.] The word is applied, as to bedding, most commonly, Pal. 139.8. Chap. 8. v. 6. to sackcloth, and ashes, chap. 10. v. 3. as to the days of humiliation, they were wont to lycin, Esh. 4. Chap. 58. r.

V. 12. *How art thou fallen from heaven, O Lucifer!* The following passage, many, both of the ancients and others, understand to have reference to the fall of the Apostate Angel. Whereto, one of the learned among the former, doth not

arg. de Gervill.

xiv

















*summer-fruits* 1 Heb. *summer*, Gen. 8. 22. So 2 Sam. 16. 1, 2 *fruits*, for crop; and to Chap. 17. 11. *valley* 1 Heb. *and gladness is taken away*, and *joy out of the plentiful field* 1 Heb. *and joy of gladness gathered out of the plentiful field* 1 Heb. *and joy of gladness* that in harvest-time they have brought labour upon the return of a plentiful crop, after their fore-going labours, and pains taken in cilling their grounds, Psal. 126. 5, 6. Chap. 9. 3. & 24. 8. See Jer. 48. 33.

*gathered* 1 Heb. *gathered up, gathered in*, Chap. 11. 12. & 10. 14. & 17. 5. & 29. 9. But the word signifies also, *taken away*, Jer. 8. 13. & 10. 17. & 16. 5. And it seems here used, with some gloom, at the gathering of their harvest, and the mirth then expressed, as if it hurried, that in harvest-time they have brought labour upon the return of a plentiful crop, after their fore-going labours, and pains taken in cilling their grounds, Psal. 126. 5, 6. Chap. 9. 3. & 24. 8. See Jer. 48. 33.

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plentiful field] Heb. *Carmel*. See Chap. 10. 18.  
and in the vineyards, there shall be no singing, neither shall there  
be shouting] Or, in the vineyard, shall be neither singing, nor  
shouting. No merry note, nor joyful noise, (for such the  
words, here used, import, Chap. 12. 6. Ezr. 3. 11.) the merr-  
iment, and occasion thereof, being gone.

the treaders [shall tread out nowine in their presses] Heb. *treaders*; (but collectively put for treaders; as Chap. 63. 2.) and the presses; to wit, of the Moabites. They trode out, as at this day, their grapes, not in such presses, as we use now for Sider and Verjuice, with weights, and ferues; but in open vessels, or fats, with their feet, Judg. 9.27. Neh. 13.15. and the treaders [Job 2.4.11.] used to chaunt merrily, as they trod, when they tasted the sweet liquor, Jer. 25.30. and 48.33.

I have taute their vintage *[shouting to cease]* Heb. the *shout*. I have filled their merry thought, partly, by taking away the ground and cause of it; and partly, by sending in upon them a sad thought, in the room of it. See Jer. 48. 33. However, some Interpreters of note, understand this, as spoken in the person of the Moabites, forbidding any such *shout* to be used, which they could not endure to hear. But this seems not so consonant to the parallel place in Jeremy, before cited, where it is conceived, as spoken by God. See Jer. 48. 33, 35.

V. 11. *Wherefore my bowels fall (sound like an harp for Moab)*  
Out of tender pity and compassion to Moab, whose miseries  
are so great and grievous, that they well move an utter en-  
emy to commiserate his condition; I will make doleful la-  
mentation, such as is wont to be made with mournful kinds  
of musicke over the dead laid out, and at burials, Jer. 9. 17-20.  
Math. 23. Or, my bowels, upon the very apprehension of  
it, as rolling together, rumble, and make a noise within me, as  
the strings of an harp sound, when they are struck with the  
finger of him that playeth on it. So Chap. 63. 15. Lam. 1. 20.

Hof. i. 18. See Chap. 15. v. 9.  
*and my inward parts* Heb. *the midst of me*. That is, *my heart*, Psal. 22. 14. & 62. 4. *My heart is troubled for him*. His misery, and calamity goeth to the very heart with me; and makes my heart beat within me, Psal. 38. 11. Jer. 4. 19. Lam. 1. 20.

for *Kijabab*] See Chap. 15.1. ver.7. All this would some have spoken in the person, not of the Prophet himself, but of the Moabites, whose confidence was most, of any place, in *Kijabes*, which they saw now, with all the country about it, wasted and ruined. But the collation of this passage, with Jer. 48.36. seems to infer the contrary.

V. 12. *And it shall come to pass when it is seen, that Moab is weary on his high place, that he shall come to his Sanctuary to pray* Or, *it shall come to pass*, (Heb. *it shall be* : as Chap. 14. 3.) *or, it shall come to pass*, that (as Chap. 10. 20.) *though* (as Chap. 1. 15. *Moab repent himself* (Heb. *be seen* : as Chap. 1. 12.) *though he live himself on his high place, and come to his Sanctuary to pray*. The courtes are here described, that Moab should, or might in this his distress take, to get relief and succour, against the enemy invading him, by repairing to his high places, and idol-temple, and tiring himself out in his

Superstitious services; and all to no purpose.  
*Mosb*] Either the Prince thereof, or the people, Chap.  
 15. 2.  
*is weary*] Or, *sive himself*; as Chap. 47. 13. Either with  
 running to and fro, from place to place; or by multitudes of  
 sacrifices offered one after another, as he did when he desired to  
 have Gods people cursed, Numb. 22. 39, 40, 41. & 23. 2,  
 14, 27, 30.

on the high place] Put collectively for high places. Or, some place peculiarly so termed; as Ezek. 20. 19. See Chap. 15. 2.

his Sanctuary] Abusively so termed. The temple of his chief idol Chemosh, 1 King. 11. 7. Jer. 48. 46. which was to that idolatrous nation, as the tabernacle and temple were to Gods people, Exod. 25. 8. 2 Chr. 20. 8. Psal. 78. 69.

that *he shall not prevail* (Heb. 12, 13. Or, but; as Chap. 13, 1.) Yet; as Chap. 17, 16. *He shall not prevail*. Heb. *He shall not be able*. But the word is used, Num. 23, 6, 11. *He shall do it*. His good will not be able to do him any good. Though we need not, as some, infer that in the Hebrew text, the word *shall* is not used, as it is in the English, yet the word *shall* is not expressed, nor is it to his aid, not mentioned. See Chap. 46, 7. Jer. 48, 37. As for that, which some have there interpreted; that he should not be able to reach thither, he eney either the rephaim, or having already furnished with the word of the Lord, he should be able to go well to and fro, with the rephaim, as the context, whether of the two waters, before propounded, we read it.

V. 13. *This is the word that the Lord hath spoken concerning Moab, times again*. The conclusion of this 12d sermon, or Prophecy, against Moab, is concluded and confirmed, Chap. 14, 16. intimating that the doom, concerning the utter destruction of Moab, to be a doom irrevocable, passed, formerly, with God, and revealed to the Prophet: for the stronger confirmation whereof, there is somewhat further now added, verif.

4. *[This]* That which I have delivered concerning the land, and State of Moab, hitherto related. See the like close, Jer. 48:47. *[The word]* The doom, or sentence; as 2 King 9:36. Jeremy renders it, judgement. *[concerning Moab]* Or, *against Moab*. Heb. unto; as Jer. 48:1. & 49:1. *[From that time]* Heb. *from then*. Or *since then*; as Psal.

[since that time] *thec. from that time*; *or, since that time*; *from  
 2:2, Prov. 8:23. Chap. 44: 8 & 48: 35.* Now his mind  
 of speech, here, some conceive to be *in the way*; *to be under-  
 stood*; and therefore render it, *before time*; *theatified*; *of  
 old*; *or, from eternity*. And so to say, *one of the places pointed  
 out*, it seems to be taken. Others suppose, that some certain  
 it, *from this time*; also the first words of the next verse,  
*even now*; as an explication of this clause. But most, some  
 time past: (as indeed, the conflant and general use of  
 the phrase, requires it) either the time when Balak hired Balaam  
 to curse Israel, *2: 26, 56.* Or, the time when God en-  
 tablished the treaty of

ded that law against the Moabites, inhibiting the receipt of  
them into communion with his people, *Deut. 23. 3, 4.* Or,  
when being subdued by David, they became tributary to the  
Crown of Israel, *2 Sam. 8. 2.* or since their revolt from it,  
*King. 3. 4. 5.* or, when their destruction was fore told by  
Amos, in the reign of Uzziah, *Amos, 1. 1. & 2. 1-3.* or  
lastly, from the time that this judgement, past upon Moab,  
was first revealed to the Prophet; that which followeth, *verſe*  
*4.* being afterward added thereunto. The like whereunto,  
*see Jer. 36. 32.* And of all these, the last seems to me the  
most likely to be intended: though the words would be

not likely to be intended; though it was *as if* intended, as they found, indefinitely, *heretofore, or, sometime* since, without restriction, or limitation.

V. 14. *But now the Lord hath spoken, saying*] The Lord hath now added somewhat further, to what he had formerly denounced against Moab; to wit, concerning a fore-going judgement to be shortly inflicted upon him, before, and besides that utter destruction, before mentioned; together with the time prefixed, and limited, for the execution of the same.

*within three years?* About these three years, there is much confusion among Interpreters. Some would have the words read, *not within three years; but in, or for, three years*. Expounding them, not, as setting a time, at which this misery of Moab should begin, or from whence it should commence; but importing only whensoever it began, how long it should continue. That it should not last long, as Babels, before, Chap. 13. 19—22. it should not exceed a *three years* term. In this interpretation, hath but few followers; and other places, parallel to this, as Chap. 7. 8. & 21. 16. (though a little difference there be in the parties used there, and here) carry it, rather the way to us designing, that the calamity

time, when this calamity should betail Moab. But among  
 those also, that go this way, there is no small difference about  
 the time thereof designed. For some hold it to be *three*  
*years*, to commence from the destruction of Jerusalem;  
 Nebuchadnezzar, king of the Chaldees, their reftalls are there;  
 First, Elyaz, for Jeremys prophesie of one and the same de-  
 struction of Moab; for Jeremys with many words and sen-  
 tences, the very fame with Elyaz. Secondly, Jeremys faith  
 that Moab had not been stirred to any purpose, nor captived  
 till then, Jer. 48. 11. Thirdly, Josephus relateth, in his  
 Antiquities, lib. 10. cap. 11. That *three years* after the destruc-  
 tion of Jerusalem, Nebuchadnezzar invaded the Moabites.  
 But to this may be answered: First, That though Elyaz,  
 and Jeremys use many the same terms; and that of the de-  
 struction of one and the same land; yet it followeth not

neccarily thence, that they speak of the same time, year, or of the same particular destruction: In the Book of the Revelations are many fables and expellions borrowed from the writings of the ancient Prophets, yet applied unto the ftoories of other times, then those whereof those former Prophets spake. Secondly, it is argued, that Moab had been long possessed of much of his land; not only before the times that Jeremy points at; but long before the times that Elay lived in: See Num. xii. 26. & 30. Jeremys words imply only, that he had been long at rest, before the overthrow then denounced: not that he had long undergone such a general depopulation, as either the ten tribes, or the other two of Gods people had done. Thirdly, Josephus saith not, *that three years*, but *that five years*, after the fall of Jerusalem, Nebuchadnezzar invaded Celsogitis, and after that subdued, serupon the Moabites, and Ammonites, and made a conquest of them. And lastly, (though it were granted, as I suppose it well may be) that the fore-said prophecy of Moabs utter devastation, was by Nebuchadnezzar to be accomplished; yet could it not be necessarily thence inferred, that *the three years*, here mentioned, were to commence from the destruction of Jerusalem, then the times of Nebuchadnezzar. There is no necessity therefore of drawing the *period of three years*, so low: nor is there ought to countenance such a vast divulsion

of them, from the time of the delivery of this prophecy. Whereunto other, with better ground of reason, reduce them; though they also are not altogether disengaged among themselves. For some would have them to commence from the first year of Ezekiab; supposing this prophecy to be of the same date, with the next before it, denounced against the Philistines, Chap. 14. v. 28. and that Salmanser in the fourth year of Ezekiab, who was sent to buffet Sennacherib, Chap. 39. took the Moabites land in his way. But this seems not to fit well with the advice given to Moab, by the Prophet, for the prevention of this judgement; to succour, and harbour Great people, and cities of their country, ver. 3. &c. there being no occasion given, of shewing any such

office to Gods people, during the three, or four first years of Ezekiah's reign. Others therefore, drawing down these years a little lower, suppose this Prophecy delivered in the fourth year of Ezekiah, what time Salmaneser came down before Samaria, which was the eighth, after three years, *Rege, a King, 18.9. 10.* he then fell, as they suppose upon the Moabites. And this might carry with it a little more probability, than the former; because many, out of the cen tribes, might seek relief and shelter among the Moabites, in that Assyrian invasion. But it is uncertain, rather, that they were of the Jewish people more peculiarly to be spared; in the behalf of whom, those officers are mentioned by the Prophet. Others therefore, go yet lower. Some fixing the date of this Prophecy, much about the eleventh year of Ezekiah's reign, in whose fourteenth, Sennacherib came up against Judah, *a King 18. 13.* and withal secured on the wall, who was here denounced against. So, the three years should come about, just

together, with Sennacherib's invasion of Judah. But this opinion labouring of the same difficulty with the former; some to falve it, make them to conge from Sennacherib's siege of Jerusalem, *three year* which they imagine that Sennacherib invaded probably deversely spoiled and plundered, through Gods just judgement by him, for their harsh and unkinde carriage toward his people, that had fought thietter among them, when their own country had been not long before over-run by him. And this indeed might well be true, as was from that passage of the Prophecy, objected against the former. But there is another difficulty ariseth here, instead of that hereby removed. For Sennacherib, by that blow given him, while he was minding, and attempting the siege, rather, then beleeving, as yet, of Jerusalem, was so weakened and disheartned, that there is little probability, that such an attempt should have any success; especially being so soon after it, as was by the hands of his own sons. Chap. 37, 38. Amidst these differing opinions, concerning this place, I shall leave leave to deliver

my conjecture, concerning much with the last; but supposing the conjuncture, here denounced against Moab, which *three years* relate unto, to have been executed, neither by Nebuchadnezzar; (although the desolation of Moab, here denounced, were by him to be effected), nor by Salmanassar, nor by Sennacherib; but by his son and successor, Esar-haddon: who after his fathers decaye, having recovered some strength, it is not unlikely, but that he might again make towards those parts, and invade some of the neighbouring States, and Moab, in particular; expecting some opportunity to be dealing with Judah, in revenge of his fathers quarrel. Which albeit, warned by his fathers decaye, he durst not attempt, during the reign of Ezekiel; yet after his decaye, in Mansuetudo his mind was altered: he did, when first he bore to clear his way thitherunto, he went awarlike, resolved to

[illegible]

as *years of an hiring?* That is, *three years* precisely. Because hired servants are wont to keep a precise account of the time and term of years, for which they are hired; the expiration whereof also, they are wont earnestly to expect, Job 7. 1., and 14. 5. So Chap. 21. 16. For, as for that which the Jewish writers, and some others, would from this place, compared with Deut. 15. 18. Collect, that the Jews, either might not, or used not to hire any for above three years; neither doth that place of Moses, necessarily, prove any such rule; and that the phrase, here used, implies nothing less, may hereby appear, in that it is there also used, where mention is made only of one year, Chap. 21. 16. See further there.

to praise, *the glory of Abrahāh be consumed*. Or, it shall come to pass, (as Chap. 14. 34.) *the glory of Abrahāh shall become man, of light them, or of no repute*; as 1 Sam. 18. 23. *opposed to honourable*, Chap. 3. 5. and there is in the same an elegant notion, though foolish, as cannot be well explained in our language; for the *glory*, in Hebrew, hath an infinitive participle, *to glorify*, alluded to by the prophet, while he saith, *thy glory, a weight of glory*, 2 Cor. 4. 18. and the *latter word of contempt*, hath affinity with that, which signifies, *lightness*, 1 Sam. 18. 26. Chap. 6. 4. And they are both used promiscuously Num. 21. 6. Job 40. 4. Nah. 1. 7. So that it is, as if he had said, *the greatness which Moab now beareth, as if he had been glorified, shall be taken away from him, so that he shall then bear no glory, but fly up in the bush now*, &c. For the metaphor is taken from *mosses*, or *wares*, brought to the beam to be weighed; as in payment and sale, they used to be. See Jer. 3. 9. Hof. 12. 7. So Plal. 61. 9. And so, it is, that the *weight of glory* is here intended, as if he had said, as if that which Lulek hath, where he said, *thy glory shall be taken away from thee*, &c. For the *weight of glory* they went from the confistory, where they had been entertained, rejoicing that they had been so much *honoured*, or *graced*; as to be *disfurnished*, or *disgraced* for Clarity. Aci. 5. 41. for the words there run,

(wherein he now *doth great multitude*) Or, with *all that multitude*,  
(whereas he now *doth much gloryeth*; and wherein he so much  
praises himself *for* the glory of a State confisting in the  
multitude of people. Prov. 14.2, 3, 4, *that is great, or, that is now*  
*doth great*. For the article redoubled ought to be, and is  
sometime, rendered, as Chap. 15. 16. which is not observed,  
I leave thee the emphasis off. See 2 Chr. 2. 17, 18.  
32. 18. A late Writer rendereth it, *with all his great abundance*,  
or, *great wealth*; or, *his glory confisting in the great abundance*  
*of his wealth*. See Chap. 5. 13, 14.  
and the *remnant*] Or, *that the remnant* (as Chap. 1. 10. 9.)  
*that shall be left of that multitude beyond to great*. See Chap.  
10. 25.

shall be *very small* [Heb. *little small*]. The notion doubled, though in two different terms; to intimate the great paucity that should be left of them. So Chap. 10. 25. See Chap. 24. 6.

and [*few*] Heb. *not many*: as the margent hath it: or, *as others, not mighty*. See Chap. 10. 13. few in regard of what they had been; the copulative is wanting: as Chap. 14. 5. & 15. 1. The meaning is, that Moab should be brought very low; and his main multitude much diminished.

CHAP. XVII.

Verf. 1. **T**He burden of Damascus] Another heavy, and sad Sermon, or Prophecy, called therefore a burden (of which term, see Chap. 13. 1.) is in the former part of this Chapter (for he that is thus afflicted, is as a diseased fit







**Figure 1**

CHAP. XVIII.

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some supplecite to be used here, in way of definition; as at the aid that the Egyptians should undertake to do for the Jewish people, against the enemy, whosoever he were: were said, You will send them supplies *in the vessels of paper-boats*; as we use to say: (for their *paper* was of *raff*) the matter of voy shipping, and the supplies in them, will be the one like the other. But he seem to speak here of their ordinary manner of sending, and passing to and fro, in those parts, in boats, made of *paper*, (not such as we now use, but such as they use to use) for writing and was most plentiful in Eg-

[illegible]

them. Either in regard of *figure* *yojome*, in regard of  
 characters, *yoj* others. But if (as yet how the text will bear  
 their). Thoth that take the pharise in the former sense, under-  
 standing of continuance of time, as our English, and others do,  
 or, apply it, *yojome*, from the time that God first made  
 nature; and, long after, in regard of those strange  
 works, that God, at several times, wrought for them, Deut. 4.  
 34. Jobh. 9. 10. & 1. 1. & Chro. 20. 29. or, as our English,  
 dreadfull judgments, such as might well strike a terror into  
 that jaw, or head of them, Deut. 28. 37. 17. 18. & 19.  
 8. & 24. & 2. 1. 9. as, *as* would have it. Or, as some  
 of the Jewish writers in regard of both. But, as to the  
 deftand of the pharise, it is evidently being a terrible  
 deftand to the pharise, of other nations; the Alysian, man-  
 dy, or, *yojome* rather, being the greatest antiquity of any,  
 at least, since the flood, Gen. 10. 1-11. and endured in like-  
 ness, long as any. But thoth that it to apply it, may be  
 to consider, that the first and chief of that kingdom,  
 the first of the Alysian, Cultus, I named the great hunter, the  
 prime son of Cuth. Now, as I called the Alysian monarchy,  
 at first, as founded, or, possessed by Aflur, the son of Sem,  
 Gen. 10. 24. or any of his pharise, as he, the son of Sem,  
 caute Nimrod of Babel, in which intended figure, he seems  
 to have had a chief hand, pierced into that country, which  
 Aflur and his pharise, at first, quitted, did therein build  
 the city of Ninive, and made it the head-city of his domi-  
 ons, and, as to the pharise, he, the son of Sem, did therein  
 build his habitation, therefore, of their words to the Alysian,  
 I teach us home, as by the hand, to the rightful owners of  
 it; and directly pointed, as with the finger, to the persons  
 intended in them. To wit, the Ethiopians, or, Alysian  
 terrible pharise, and the pharise, as to the pharise, in the  
 field by their king, that is read in Scripture, or, I suppose,  
 in any other story. See 2 Chr. 14. 9. & 16. 4. There is an  
 ellipsis in the pharise; from *that*: that is, *from that day*  
 on. As it is manifest, as having relation to their first original,  
 since they began to be a people.















[illegible]

Gen. 12.10. hence *the sea of Galilee*, Chas. i. 2.1. Gen. 4. 28. & 12.19. which way was *baculæ*, Luk. 5. 1. The *great river* below belonging to Sennacherib, Chas. i. 2.1. 164. 1. Gen. 2. 2. The country of Chaldæa, therefore, that part of it especially, that lay near to Babylon, is not untruly termed, *the plain of the sea*; in regard of those meers, and pools, the country lying all on a flat, that that great river Euphrates, that ran through the middle of it, divided it into two parts, so that on every side of it; which yet in part to remedy, two towns especially, were as infinite cots, and one of them, to wit, Semicamis, by railing meadows, and banks of strange height, and strength, on either side the river, to keep it, to much use, and to the great benefit of it, that, who came long after her, (besides what in this kind, it could do, even to wonderment) partly, by diverting the course of the river from his direct passage, and through new channels of great depth, by the safety thus afforded, and partly, by the great use of such works, was partly, before it came down to Babylon, to break the violence of the stream, running down right before; and partly, by digging a lake, over which it, three hundred and twenty furlongs broad. Of which things, see Hierodotus, l. 1. 1. 161. Pliny, l. 6. c. 2. and Pliny, l. 6. c. 2. *the sea of Galilee*, Jer. 41. 13. Whereunto may be added, what Hieronymus an ancient Writer, citing Eusebius, in his *Evangelical preparation*, 1. 9. c. 3. reports, to wit, that it was by tradition commonly received, that the whole country about Babylon was a sea, and that the river Euphrates, did fit upon it, Jer. 41. 13. Having what God divided it, and built Babylon upon it: as also what God himself saith by the Prophet, speaking for Babylon, *I will dry up thy sea*, Jer. 51. 36. And thus much for the title, or inscription of this Prophecy.

*Whirlwinds in the South pass thy shore; so it cometh from the desert, from a terrible land*. Or, *Whirlwinds in the South, be pestiferous*. A predication of the Medes and Persians, their violent irruptions, in a furious and tempestuous manner breaking down the walls of Babylon.

*Whirlwinds*. Or, as Some, *Sono on gievous whirlwind, or tempest*: the plural; by way of emany, used for the singular: as Prov. 1. 20. & 9. 1. Mic. 5. 4. Yet in a plural sense, it may well stand here; as another example, *Whirlwinds*, in this word, be understood, as in Job 41. 14, though in that form, this word be nowhere else found: *whirlwinds*, in such similitudes, is a sort of six several kinds, 1. *wind*, 2. *a whirlwind*, such as whirling about, involve all on every side, and beareth all down before it; 3. a note of vehemency, and violence, violently breaking through, and overthrowing all before it, Jer. 41. 13. Chap. 5. 28. & 49. 4. Jer. 4. 13. Nah. 1. 2.

*In the South*. Of *whirlwinds in the South*, is mention made also, Zach. 3. 4. Howbeit, the word here used, is ambiguous. For, partly, that it is frequently used, for the South, Job 1. 12. Judg. 1. 10. yet it seems properly, and primarily, to signify *high winds, or dry lands*; opposed sometime to the *wale*, or lower grounds, Job 40. 10. Job 19. 17. sometimes to the *spring*, and well water, Job 40. 10. Job 17. 12. because commonly, such winds, being neerer to the scorching heat of the Sun, & ether may here be meant: partly, because the Southern wind are of often in those parts tempestuous, Job 37. 9. as also, for that in such uplands, the wind is wont to have the greater power, 1. 10.

*Pass thy shore*. Heb. *to pass thy shore*; that is, are apt, or are wont to pass along, without stop, or stay; there being nothing usually in such places to hinder, or to restrain them, Jer. 9. 24.

A defect of the reditive particle, as: Prov. 25. 12. & 26. 11. but here it needs not, the text being rendered as before.

*It cometh*. To wit, the calamity of Chaldæa, or, a tempest upon it, Jer. 41. 13. *It cometh*, that is, Cyrus with his great troops, doth directly and furiously upon it, Jer. 40. 42. 44. & 51. 28. 30.

*From the wilderness*. Either, because winds do blow suddenly, and rarely, from waste places, Jer. 1. 19. Jer. 4. 10. 11. or, in regard of that country, which was a wilderness, and a waste of deserts; which Cyrus and his forces, mult of necessity pass through. Xenophon, 1. 3. or, of the Country it self, both of Media and Persia, the northerly parts of either, wherein their soldiery was most bred, being much of it waste, and mountainous. Hence, to wit, out of Media: the people whereof, of the Babylonians much feared; and their Queen Nitocris, therefore, above mentioned, a woman of prudence, and providence, above her sex, by all means, endeavored to keep them from having any commerce with her people, by which means, the

tyrants, that lay by between sinners  
Of their heresies, (see Chap.  
v. 2.) *A grievous affliction* is  
sufferers contumacious Babylon,  
unto me: and this Prophecy  
caus'd, entic'd, a *bard*, ver.  
grievous! *Heb. word, harsh*  
*wisdom* See Chap. 3. 1.  
the *treacherous dealer* of  
[*spoke*] *Heb. The treacherous*  
*dealer treacherously*: and the *spee*  
words some force with the women  
on this manner, *A grievous* see  
*perfidious person* *Heb. perfid*  
*spoke*! as spoken of the Chur  
fins, for which they were c  
treachery, and their inhuman  
treachery on; *Heb. treach*  
understanding of the Medes  
with the Chaldeans, thus, in  
ter of this Prophecy. Other  
followers, as spoken in way of  
*you desire, good notable* *Heb.*  
*Medic* *healing*: as issuing of  
business assigned them: But  
run best, apart by themselves  
to the same effect with the first  
*perform death* *Heb. perform*  
Babylonian that performed in  
the former branch; Dan. 3. 5.  
oppressions, Chap. 14. 16, 17.  
*perfidious person*, that is, the  
and the *spoke* *Heb. plow* *see*  
*plunderer* *Heb. spoils*. God,  
Babylon by the Persian (word  
natural, *The treacherous dealer*  
and the *spoke*, *one last* *Heb.*  
the Babylonian; is now set  
with his match: it is, through  
Darius, 1. Jer. 50. 15. That whic  
33. 1. where they supplic'd cer  
under the Babylonian's yoke  
with him; yea, as some say  
probability, guests with him  
whereat he was slain. But on  
a benefit to go generous a pe  
been, and to call a successful  
that the last branch of it, hat  
other; but is refused, rather  
ther of such, as fell over come  
of whom Gadatas and Gobias  
being of the first that crept in  
pillages, made directly, wit  
Palace, whom they there judg  
Xenophon, lib. 7.  
Go up, *O Elam*: *he*  
Medes, joyns subjects to Cry  
to go up instantly, against B  
it. See Chap. 13. 2-4, 17.  
Go up! A military term, u  
out upon any expedition un  
on Chap. 7. 1. and the verb  
a way of elegancy, alluding  
English cannot express. The  
2. 4.  
*O Elam* Or, *O Elamite*.  
one, because they held the pa  
on the Medes. See on Chap  
*healing*! Beleguere Babyl  
Camp-matter; nor that the  
the order it down there, when  
thus both, joyfully, the old  
speech, very rare in this Prop  
20. 4, 5.  
*O Media* Or, *O Mede*: a  
the country, and the inhabi  
all one; and the old Latine  
in regard that the verbs, here  
may have reference to the  
and Media; but put here to  
the Medes, see on Chap. 13. 1.  
*all its fishing* *Heb. all its*  
the cherper of God; I am de  
against Babylon, to put a fina  
whom, which they have, a long  
ry in Babylon. See Ch. 14.  
reference is in Joyns to the

[illegible][illegible]



phes, as either in way of derision bidding the Babylonians go on with their feasting; but withal, implying, that in the midst of their revelling, they should be interrupted with the clamours of thofe, that should call upon them to make their hearts true to God, and to leave off their drunkenness, and their carnal thinking, instead of giving order to have their tables spread and furnished, to set a third watch for fear the enemies approach: instead of eating and drinking, to stand upon their guard; ready armed, to receive, and repulse any enemies that should come against them. And the second part of the verse, *the reflecting Babylonians giving command, as for the Royal banquet, to be made ready, to for a watch whilst to be kept*, and inviting his guests to make merry, and feast without care, notwithstanding the fugie; and the latter of these words *the King shall call* shall call for the King's wine, shall be an overlap the opportunity offered them, but to set upon them, and surprize them, in the midst of their drunken feast. And this last, too, seems to come nearest to the mind and purpose of the Prophet. *And I suppose* that the words *the King shall call* shall call for the King's wine, generally they are a reproach to the Babylonians, as if they were to be taken for the verb in the former part of the verse, not imperative, as thofe in the latter part, but of an infinitive kind. Thus, therefore, the whole passage may run, *In furnishing the tables, the King shall call for the King's wine, and the Babylonians are thus builded, and thus employed, as for the Prince, and avoid the field: See ye suddenly upon them.* The like row of infinitives ranked, and ranged together. See

Ch. 29, 13.  
Prepare the table | Furnishing it with provisions : as P[salm].  
23, 5 & 78, 19. Ch. 65, 11.  
watch in the watch-tower | Heb. *matcheth the watch-*  
Though Some of the Rabbins expound it, *fight* : such as  
was set up in some high place, in manner of a Beacon, to  
warn of the enemy, of the approach of any adverse force :  
the Noun is nowhere else found. Some understand this  
branch, not of setting a watch, or of having an eye to the light-  
house, but of Salafars, eyeing the hand that writes his destiny on the  
wall, in the midst of his feast, Dan. 5, 5, as calling on him, re-  
viewed and consider well of it. But that seems not to suit well  
with the rest of the context.

*eat, drink*]. Wonted words of invitation at feasts, Cant. 5. 1. But it is in the infinitive form, as in the former branches, the like; which argues a defect of the same verb, in another form, to be supplied: as if it were said, *eating, eat, and drinking, drink*: that is, *eat and drink, freely. So remembering, remember*: that is, be sure to remember, *fixed*. 20. 8. Deut. 5. 12. Josh. 1. 13, and *seeing, I saw*; for, *I wisely saw*, Eccl. 9. 11. See Ch. 22. 13.

*wife*] A form of speech, not implying, necessarily, any alteration of any present posture, but inciting unto the speedy, and sedulous addressing of a man's self, unto some present design, Gen. 13. 17. & 19. 14, 15. See the like, of *going up*, verſ. 2.

*Princes* Darius, Cyrus, and those that command under  
 them: for such also are so termed, Gen. 10. 8.  
*Princes* are also so called, because they are  
 the heads of the people, and are to be feared, for, fields:  
 as Chap. 3. 6. Jer. 33. 6. prepare for fight: address your  
 selves on an assault. The Hebrew *Dudors*, some of them,  
 under the term, here used, *supposed, helmet, & harness* also,  
 to be comprehended, as well as *targes*, or *shields*: because they  
 were to be armed with all these, as the word *supposed* is  
 in its notation, importeth, Ch. 3. 5. & 27. 39. And for the  
 word of *answering*, through which grant it is intended *couraging*,  
 and *persuading*, whereunto the use of oil is well known to conduce;  
 yet they add, and they made oil of *olive* for anointment, and  
 for the *anointing* of the king: as it is likewise said, the king  
 smites *hathors* and *javelins*, might not, so easily, fallen on them.  
 To which purpose they writeth that, 2 Sam. 1. 21. *The field of*  
*Saua is call* away, as if it had not been anointed with oil: as  
 they expound that place, *the field of Saua* is the field of  
 the anointed king, and so, in other way: expounding the words,  
*anoint* *anoint*, that is, set up another king in the room of  
 Balthaz, Dan. 3. 30. For, as God is called the *field*, that is,  
 the protector of his people, Gen. 1. 1. *Field* 3. 8. & 8. 1. So  
 Kings and Princes, by their anointment, are so termed, Ezk. 47.  
 9. *anoint* *anoint*, that is, set up another king in the room of  
 Balthaz, Dan. 3. 30. For, as God is called the *field*, that is,  
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 the protector of his people, Gen. 1. 1. *Field* 3. 8. & 8. 1. So  
 Kings and Princes, by their anointment

16.10. Est. 7.9. Dan. 3.30. I deliver these things, thus confidently, because I have good warrant from God, for what I say. So Chap. 8.11. ver.16. Or, because God, by a second vision, hath further confirmed, and given me stronger assurance of what he had revealed to me before. So Chap. 8.1, 5.

[illegible]

60.] See on Chap. 20. 2.  
*set a watchman*] This, as in a vision enjoyed; so in a vision was done: for a watchman could not be set at Jerusalem, nor could be set at Babylon.

A defect of the relative : as Gen.39.4. Exod.13.8. Chap.42.  
V. 7. *And he saw*] The watchman set in this vision, saw

a chariot with a couple of horsemen, a chariot of Asses, and a chariot of camels] He saw troops of horsemen, with beasts, as well for burden, as service, approaching to Babylon.

[illegible]

1

1

[illegible]

V. 8. *And he cryeth again* Some or more, that thus read these words, fuppote, that the watchman, whether fet up by the Babylonians, to keep fentinel, while they revelled it, or by the Prophets, appointed to attend what he could deliver by the firft birth, but certainly, a great company coming on from as in two rows, and after words of approach, and of view, perceived them to confil of multitudes, and of carnals, and of thes: and laftly, upon a third, and more accurate view, *ſaw* *ſaw* leading them, and by an our-cry, ſignified as much: *And this ſien*, ſome would have to be, either Cyrus, or Darius, that took Babylon, Dan. 5. 30. called *Angel* for his hercienſes, Jer. 40. 14. Others, to be Chriſt, the *Liege* of the *Tribe of Judah*, Gen. 49. Rev. 5. 5. the deſtroyer of the Spiritual Babylon, and deliverer of his people: of whom *Chriſt* was a type. Chap. 41. *Now* wanten, *thee dream*

[illegible][illegible]





per sense, without that trope, if we carry on the sentence, without interruption, thus, *the number of the bees* (that is, of *the hives*; as ver. 15. for the word, howsoever taken, is col-

ne, they used to do. See Jer. 19. 13. But this is not here  
rended. To lament, and bewail themselves, say Others :  
Chap. 15. 3. that, more likely then the former. Or to  
look abroad, to see what the enemy doth, as those are wont  
19

*they are bound by the arches:] Or,*  
*rying the Sentence still on)*  
 Which those that apply the Prophe-  
 ciah; expound, *from, that is, of,*  
*bow, that is, the bow-men,* the arch-  
 ues understand it of those that were tak-  
 en Chaldeans, after the surprisal of  
 those that suppose it to concern Eu-  
 rope, *from the bow, that is, for fear*  
*it to the former verb, they flee from it.*  
 Indeed lye in the text. *Other of*

with his people: and Chap. 14. 25. where  
is, discomfiture) and *treading down*, as  
harsh, and disgraceful usage, Sennacherib  
need. See also, Chap 63. 6.  
of perplexity] As Est. 3. 15. Mic. 7. 4. it

himself is threat-  
a metaphor from  
rao, of the Egypt.





May.

fulen, where thou hast  
is thou madeſt account to  
nudists tell us, that this  
defection to Sennacherib;  
by the Angel, in his camp,  
diſpleaſure, into his own  
evil uſage, he put many of  
truetas what other of them  
nchin, (and why not, as  
madnezzar carried to Ba-  
nel indeed abroad, but that  
was as a dead-man; as if  
ere the ſame, Luk. x. 26.) of





but as relating what they do; *they are full*: or, as others, call-  
ed upon, and advised to *forbear* going to Tyre, or looking  
any more after her, as the word is used, Ezek. 24. 17. or,  
willed to sit down, and mourn with her, and for her, as those,  
vers. 1.

*then whom the merchants of Zidon, that passe over the sea, have  
rejoiced*] Heb. *merchants that passeth*: as Gen. 23. 16. Prov.

gyptus, a meer fragment of a man, such another as Nileus; that.

Age Group	Gender	Should take action (%)	Should not take action (%)
18-29	Male	~85	~15
	Female	~82	~18
30-49	Male	~88	~12
	Female	~85	~15
50-69	Male	~82	~18
	Female	~80	~20
70+	Male	~78	~22
	Female	~75	~25



100

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place

Chaldeans : this people was not,  
that dwell in the Wilderness.]  
e words, by divers diversely ex-  
th an objection; or to remove  
ht make, or have, against the  
trainty of that that is here de-  
s, as deeming it a thing, confu-  
ngth of them, if not utterly  
e, that they should be by any  
ffroyed. This therefore the

unto courses evil and unjust. See Luk. 16, they go again a little too far, who would here intended, to hold in regard of the or, the tricks and devices found and used; whence *the manner of iniquity*, Luk. 16, 10, Prov. 20. 14, and that of Sirachs for merchandizing is here considered simply, and the gain thence arising, not as evil, which gain as might warrentably come into the *bire of an harlot* might not be admitted as might well go for an offering unto her an oblation made of ill-gotten goods, 1. Mic. 6. 7, 8, 1. See v. 18.

n harlot, that having grown out of re-  
 ns, as melodious musick of voyce and in-  
 rest, to come into some request again;  
 em to allude to her wonted musick, men-  
 28.13.

to seek customers, Prov. 7.13, 12. See the  
fairer way, Cant. 3.2, & 5.6.  
[*forgot*ten] See on v. 15.  
good *(striking, or, hand-)music*, so the  
s. See Chap. 38.20, the Hebrew phrase  
*strike well*, skillfully, cunningly, plea-  
santly. *one doing well to strike*; for, *one*  
*striking*, play cunningly; and *do well to strike*,  
play cunningly, sweetly, pleasantly, Psal.

23. multiply sin, for, commit many sins,  
 24. multiply wisdom, for, afford many visions,  
 25. remembered) thought upon, sought to,  
 26. brought to remembrance with those  
 27. grew into fame request again. So  
 with 41.9. 1 Sam.1.19. Psa.22.27.  
 28. come to passe after the end of seventy years  
 29. the end : as Gen.8.6. Exod. 12.41.  
 30. many years are once expired. See on ver.  
 31. *Life Type*, Gods visitations are oftw  
 32. as Ruth 1.6. Psa.65.9. Luk.1.68.  
 33. or, of judgment. Exod.20.5. & 24.7.  
 34. See Chap.22.21.22. This of *Type*

[illegible]

and traffic, and consequently trade  
 another word of very near affinity to it,  
 of the self-same notion with this, is used  
 to where life found.) In the like way of  
 thinking, the words traffic and commerce  
 are used, and trade with each. Neighbouring  
 are taxed in trade there, being not simi-  
 lar with them, and such commodities  
 but that they afflicted them wholly upon  
 with, and not to God: not to him from  
 with commodities by them, *Hod.* 2.7.8.  
 they are blamed, not simply for trading  
 but for violation of God's day, in their  
*Job.* 10.31. & *Is.* 13.16-21.  
 the *sanctification* with all the Kingdoms of the  
*sanctification*, at the word is rendered, *Cen.* 38.  
 commerce with people of all Kingdoms.  
 common trumpet hath with all con-  
 43.44. for the Prophet, *Isaiah* 43.44.













diligent; i. Of  
 spiritual difficulties  
 and free goodness;  
 and delivering them  
 wicked under Gods  
 affliction so that if,  
 as Jer. 31. 23.  
 while God pro-  
 mised, thereby ty-  
 cy of strength; 29.  
 3. 10.  
 Heb sal-  
 Chap. 29. g. the  
 warlike; or mem-  
 of defence, Chap.  
 3, sufficient in-  
 they were able to  
 Chap. 60. 18. Zach.  
 whatever it is,  
 2. 8. where will  
 rendered rampart,  
 or trench, Chap.  
 0. 17. Some, the  
 that standeth before  
 more many of them  
 take it, 2 Sam 2.  
 city. Some, the  
 3. c. 8. & Curtius,  
 the fierce firmer,  
 the Jewish Rabbins  
 it; and though it  
 places above men-  
 seems to be used  
 4. King 2. 23.  
 the same text there al-  
 King 9. 23. How-  
 reaching all means  
 alone sufficient to  
 strengthen succure  
 here, as to be oppo-  
 3, that were to be  
 standing their prin-  
 aid to have, and  
 underwent affliction  
 of captivity for the  
 for faith in  
 handing the warr,  
 ence, Neh. 1. 2. &  
 comment upon this  
 Nation which kept  
 the gates of Je-  
 for the receipt of  
 ty that had con-  
 returned to re-  
 of those than  
 to, to replenish and  
 influence of others  
 the limits there,  
 1. & 8. 45, 22, or,  
 served, and return-  
 his mercy toward  
 24, 7, 9. & 13.  
 is the more recel-  
 stand of setting  
 faithful, Mar. 27.  
 61. 11. a refor-  
 is here intima-  
 one add of impu-  
 nesses, as Prov.  
 constantly faith-  
 10, 26. & 3. 8. to.  
 Man, as to God;  
 at 2. 23. as allo-  
 16. But this I  
 mind is fluid  
 did mind with thou  
 words unto the  
 godly

we have waited for thee] See Chap. 25. 9. & 33. 2. & 64. 4. the desire of *thy* [*thou*] is to *thy* name, and to the remembrance of *thee*] These words may thus be knit to the former. *Ever* when in the way of *thy* judgements *we* waited for *thee*, the desire of *our* soul was (for it would be conceived in the time past) *unto* *thy* name, and unto the remembrance of *thee*. Our affections were not eltranged from thee; but our hearts were still towards thee, and our minds, *unto* *thy* name, and unto the remembrance of *thee*.

V.9. *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.* Or *with my soul I desired thee; and with my spirit I sought thee*, because they speak of their forefetched carriage, during the time of their troubles. Our thoughts of thee, and our desires after thee, have been continual, night and day, *Psal.* 42. 1, 2. & 63. 1. *Mal.* 3. 16.

8. Phil. 3. 1. a defect of the particle: as Chap. 2. 12, 23. The Rabbin here observeth, that a man hath both a *faul*, and a *spirit*, and maketh them here two distinct faculties: and it is true, that sometime they are distinguished the one from the other, 1 Thess. 5. 23. but here they seem only mentioned, by an elegant variety, to make the speech the more passionate, *in the night* | When others are taking their rest, Psal. 63. 6. & 119. 62. 148. Cant. 3. 1. & 5. 2. They that by *night*, here understand the night of affliction, I suppose, *awake from the*

*with my spirit within me.]* Heb. *in the midst of me*: a phrase here emphatical: as Chap. 35, 17. and would therefore have been expressed, Psal. 143, 3. Dan. 7, 15.

*will I seek thee early]* The word is taken from, not the light, some, but the dim and dusky morning, scarce twilight, (for of *duskiness* it hath its name.) implies both an earnest and early seeking. It is used, Psal. 63, 1. Prov. 8, 17. where desire is sincere, there endeavor will be vigorous and diligent.

and earnest, *Psalm 119. 47. & 130. 5, 6.*  
*for when thy judgements are in the earth, the inhabitants of the world will learn righteousness.* Such a disposition and affection, not they alone, but others also, ought to have, under Gods hand; and when his judgments are abroad in the world, thereby to learn the fear of God, and amendment of their lives, *Job 37. 23, 24. Rev. 15. 4.*  
*where? So is the word used, John 3. 5.*  
*the living waters.* The word *living* is used in the

as well the effects of God avenging wrath, as of his fatherly  
displeasure. See on ver. 8.  
[*in the earth*] Or, *on the earth*: and so it should be rendered,  
Matt. 6. 10. the preposition it self there requiring it: as, on  
the *Throne*, Plal. 9. 4. & Chap. 3. 26. on the *ground*.  
[*the inhabitants of the world*] Not we only, thy peculiar peo-  
ple, Plal. 9. 16, 19, 20. & 83. 16, 18.  
[*will learn*] Or, *should learn*. Heb. *have learned*. But that

V. 10. *Let favour be shewed to the wicked; yet will he not learn righteousness [neither].* Having intimated what should be done, when Gods judgments are in the world; he subjoyneth now, the contrary disposition and carriage of many; so perverse in their demeanour towards God and so desperately bent to and set upon, evil, that neither Gods mercies, nor his judgments, have any gracious or kindly work upon them: they rake the

more liberty to live loofely from the one; and they stand out  
obstinately againſt the other, untill, at length, they bring de-  
ſtruction upon themſelves, deſervedly for either, ver. 11. See  
a pregnant proof hereof in Pharaoh, Exod. 7. 12, 13. The like  
texture of ſentence, as it is here conceived, may be found, Job  
13. 15. *Lo, let him ſlay me, yet will I truſt in him.* Howbeit,  
it may be rendered, with ſome others; Yet when *ſuppoſe* he  
ſhewed the wicked, he will not learn righteouſneſſe; or, Though  
ſuppoſe he ſhewed him, he will not learn righteouſneſſe. See Bag-

2.45. The particle is oft omitted: as Deut. 8. 12, Chap. 17. 6.  
[learn righteouslyneſſe] To do righteouſly, to walk uprightly :  
as Chap. 1. 17, Phil. 4. 10-12.  
[in the land of uprightneſſe will be dealt unjuſtly] Or, in the  
plaineſt, or caweneſt land, or ground, he will deal perversly. He  
will periſh in his wicked courſes, though he live among a re-  
formed people, or, in a land, where godlineſſe is profeſſed, and

means or instruction are. So interpreters, the most, both Jewish and Christian. Or, in a land, or place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn aside to crooked paths; there will he berate himself to his wretched wicked course, where there is nothing to preface him from walking uprightly, or to put him upon such practice; and this I take to be the true meaning of the Prophets words in this place, inflicting still on the multitude of a way, or path,

before







...and













where





Some  
or o.  
d not  
their  
over,

[illegible]

45. & 18. 23. & 20. 22. & 25. 1. 7. 4.  
a night vision. Job. vision of the night, Job 4. 13. &  
33. 15.  
V. 8. It shall be as when an hungry man dreameth, and  
he eateth, and his belly is full, and his soul is empty: so a  
thiefly man dreameth, and he buildeth an high tower, for he  
will not be afraid, and his soul hath appetite. So shall the  
king of Nations be that fight against Zion. 7.  
Here more particularly declares, the manner of  
was, that he intended, ver. 7. such an one, wherein a  
hungry and thirsty, hath some imaginary relieving  
satisfaction, while he is asleep, which vanisheth and pro-  
viding at all when he awakes. So did Sennacherib's

they never and them in (so suddenly  
Commen-  
all this, and  
Jerusalem,  
the wine, and  
of swift-  
To which  
15, 16. But  
that he fed himself with, concerning the suppur of  
chap. 10. 10, 11, and 36, 18-20. & 37, 10-15. But  
liued forth no less fully with the Chaldeans  
cruelly, and thirst after blood, when they might seem  
been gluted with it, that they were still no less free  
than a man, thirstily to drink, for all that which he feed  
have drunk in his dream, Ch. 36, 17. Jer. 51, 35, mo-  
rently veried in the spiritual Babylon, which thought  
again and again with the blood of Gods servants; y  
drunkennell, fill addeth thirst, Deut. 29, 19. Rev. 17, 6.  
74  
he smother, and his soul is empty | Or, when he  
his soul is empty: as Prov. 6, 2, chap. 40, 13, his soul  
is empty.

<sup>1</sup>hap.25.11. <sup>2</sup>psh.25.12. <sup>3</sup>as Prov.6.1.1. chap.40.5. <sup>4</sup>his full, for  
to general, <sup>5</sup>in power,  
stuff of wind,

chap. 25.  
O, as  
thee great  
meane they  
much  
before the

chap. 25.4. O, as thee great meane they much before the  
ly: feele the same phrase, Psal. 107.9.

ver. 10. <sup>1</sup>be the malist due to ] So it shall be with them  
ver. 10. <sup>2</sup>mount Zion ] Jerusalem; as Psal. 48.11. Chap. 3.

rolling to and fro, (as Hof. 11. 8.) or,  
into new shapes, (as Exod. 7. 15, Levit.  
15. 12) as the potters clay it shall be accounted  
in Scripture, oft used, nor as a condu-  
it of revelation and assurance; as Prov. 3. 34.  
New writers here expound it. However, I  
conceive



























tem in no stead. Others, Judah, and the Temple, 2. do by *Erel*, understand the words thus, *They shall* and for their temple, and or destroyed. See chap. 1. signifieth a mighty Lion; time, for a mighty, or, a under it, each most valiant singular taken collective, a verb plural; as Chap. 1. (most probab) say, the to cry aloud like a lion, each carrieth power with

overeign, whose messen-  
and melfage, Prov. 19. 12.  
word is used among the  
name is given to, both  
the next clause) and in  
messengers, Psal. 103.  
the words here, may well  
understanding thereby;  
gate, sent with presents,  
if it might be, from pro-  
had not power suffi-  
See 2 Kings 18. 14; or  
parley with Rabhakeh,  
come, *messager*.

of grief, as a woman in  
could not obtain that for  
arms of peace without ten-  
which they were sent  
t. or, abroad openly in  
heavens; but coming  
their garments rent, in  
brought tidings of peace;  
in their Treaty nor, as  
have peace, upon any  
otting, and complying  
some surmise; (see on  
t with commission, to  
able, it might have bin  
A defect of the prepo-

way, saying man ceaseless  
 armed withoulders, for  
 and fro; and those  
 do, thun the common  
 us, and betake them-  
 selves, lodg. 5. 6.  
 dieb, passing by the way,  
 Sabbath; because those  
 chap. 14. 5. & 14. 9.  
 at is, the people of Ju-  
 nant with God, and  
 sword, revenging the  
 Others, God himself,  
 keeping covenant he  
 him 89. 3. 34. 39. But  
 at he speaketh of, who  
 composition, the sum by  
 ceeded in hostile man-  
 uer ver. 1.

1. To.  
 an high or low ; nor  
 Hab. 1. to. be regarded  
 make spare of them ;  
 with havock of them,  
 1. To.  
 ] Or, The land  
 by the Assyrian far-  
 ] Or, Lebanon is  
 own for the service of  
 es for his sieges : sea  
 which of the trees is  
 Some, it is wished  
 down, is not to fit  
 and in another word  
 is decayed. The

rendred *wisbereth*; but may as well there also be, *is decay-*

*Sharon is like a wilderness?* *Sharon*, the name of a fertile and pleasant region, lying in the tribe of Gad, beneath mount Lebanon, and adjoining unto Bashan, as appears by, 1 Chr. 5. 16. (whoever some would place it in Ephraim's portion, and some in Zabulon;) there had David his herds of catel feed, 1 Chr. 27. 29. which argueth the fatness of the Soil, and the *refers* of *Sharon* were in request, Cant. 2. 1. which argues the pleasantness of the place. See chap. 35. 2. It is supposed to be the same with *Leshsharen*, mentioned, Josh. 12. 18.

**Bashan** and **Carnal** [shake off their fruits] They have the fruit and leaves of the trees growing on them, shaken off, and beaten down by the enemies rude soldiery: the word is used afterward, ver. 15, or they are as waste, as a tree that hath thin fruit and leaves, chap. 13. 10. deploiled of all the fruits that the rich soil with them yieldeth, like a fig-tree that calteth his untimely figs, when it is shaken with a blif wind, Rev. 6. 13. Yet some render the word *brayor* *roar*, because of the lions roaring; it is used, Jer. 51. 38. and the Talmudists use it, for the *braying* of an ass, or a camel: of a *wild howling* wildness; but in another sense Moles [speakeh, Deut. 32. 10. The former seems better here.

**Bethan and Carmel** 2 Two other places, not unlike the former, cf. the former, see chap. 2.13, 1 Chr. 5:23, 26. Pfl. 22.8. Of the latter, see chap. 10.18. 28. 29. 37. Jer. 2, 26. Now because Sharon and Bethan were not in the land of Judah, but in some of the other tribes, it is not clear, whether the latter is to be taken for those particular places, but as **Carmel** is of itself, for places in Judah, like unto, and of the same condition with them; which though it be not improbable; yet it is not unlikely, that those places suffered much from that variety of the Alluvians in their passage. However, the Prophets hope to be able, that the land was generally so, that the Alluvians were not to be taken for those, that suppose the whole land, by the four boundaries of it, there described, **Lubnan** on the North, **Sharon** on the West, **Bethan** on the East, **Carmel** on the South; I doubt whether their Geography can be made good or no. I should concur rather with those, who suppose, that by the word **Sharon** is meant, the sea, than those, who take it for the land, **Tactus** in the **Pliny** lib. 5. food between **Iudaea** and **Syria**; See **Pliny** lib. 5. c. 17.

V. 10. *Now will I rise, faith the Lord: now will I be exalted: now will I lift up [my self] Now will I arise to help and deliver my people, when they are in these inextricable straits, see ver. 2. Then it is most seasonable for God to strike in, when all seems given up for lost and gone, when all humane helps and hopes utterly fail; mans extremity, being his opportunity.* Pal. 11. v. 3, 4. & 12. s. & 78. 65. & 119. 12.6. chap. 37. 2. & 49. 16. See ver. 3. chap. 20. 18.

v. 11. *To shall conceive chaff, ye shall bring forth stubble:* ] Your frivolous projects and designs, wherewith ye Affluencies go great, and whereof you promise to your selves great benefits, shall all be frustrate, and unable to produce ought; it shall be, as if ye had won chaff instead of grain, and Stubble had come up of itself instead of corn: see somewhat the like expressions, Job. 4. 8. Psal. 71. 14. Prov. 23. 8. chap. 59. 4. *chaff* and *lubble*, for light tuff or no worth, or combustible matter: such as any puffing wind may soon blow away: any spark of fire suddenly put on a light tuff will be quite quenched. *ye shall bring forth stubble,* *ye shall bring forth chaff* (*shall devour you*): ] Or, *your thins is a fiddle*; *that shall devour you*: a fuppily of the note of fomilitude in the end, as v. 6. of the relative in the other, as v. 1.

one as *Wahab* said. Or *Shiph* as Job 15:13, the fire that you have blown and kindled to burn others with, shall consume your selves; as Dan. 2, 22. or your wrath and rage against God and his people, treating our reproaches and blasphemies against either, or the haughtiness of your hearts, or stoutness of your domes, shall prove your own overthrow, your own ruin and confounding; and the more you will strive to devour your brethren, the more you will be preyed upon, but as fire to devour your selves, ( Jer. 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819,

V. 12. And the people shall be as the burning of time [ Heb. burnings of time, that is, as chaff that is burnt to make lime: see chap. 27. 9. Some read it, as if they were cast into lime kilns; as 2 Sam. 12. 31. but for large a supply needs not; that of the more of similitude is sufficient, as ver. 11. so here, and in the next clause.

as thorns cut up shall they be burnt in the fire [ Or, with fire, as Jer. 37. 8. as thorns not growing, or green, that are not so

afly kindled, but *cut up*, and fear, that will soon take fire, and  
be burnt oft times in the same place, where they lie; or if  
or there, else-where: see 2 Sam. 23. 6, 7. Psal. 80. 16. chap. 27.  
11. By these similitudes, he describeth that fatal blast, where-  
with so many thousands were suddenly smitten in the Affy-  
an Camp, and destroyed, as if they had bin burnt up with  
re. See chap. 10. 16, 17. & 30. 27, 28, 30, 33.

V. 13. *Hear ye that are afar off, what I have done; and ye that are near, acknowledge my might* ] God; by the Prophet, calleth upon all people, far and near, to take notice of, and seriously to consider of this remarkable judgment, of his executed upon the Assyrians: see chap. 18. 3. thereby also implying, that the vengeance taken on them should be such, and so glorious, that it should be talked of far and near, Chap. 19. 19.

[ *acknowledge* ] Or, *take notice of*, Heb. *know*: see chap. 1. 1. Jer. 2. 13.

V. 14. *The Jews in Zion be afraid*; [עַל־יְהוּדֵי־צִיּוֹן] *that surprised the hypocrites* What the ground of this fear should be, or who they be that should be thus surprised with it, is much questioned. Some, and to the most, understand the words of the wicked inhabiting Jerusalem, thus surprised with the word of God, and the offer of the covenant of grace, and the efficacy of the (sacrament), infusing Gods promises, and misdoubling their power, as not able to protect them against so potent an adversary, that by fire and sword carried all away before him; chap. 7. 9. or being terrified with apprehension of that dreadful execution done upon the Assyrians; (as Psal. 119. 120, 140. 146.) and complaining of the great rigor and severity of the law, which they were not able to perform, and therefore thought should light also upon them. So Num. 14. 24. 1 Sam. 8. 11. 16. 19. 20. Others would have it spoken of these wicked ones, the Assyrians, that lay near to Jerusalem, such as they were, as had escaped and survived the great overthrow of their country-men and complices, enacting one another in all manner of blasphemy, and railing against God, and his word, as if it seems not to fulfil well, either with the words of the text, or with that which afterwards ensueth. I rather therefore take the words the other way, and concur with the first.

*are afraid*] Or, *shall be afraid*: as ver. 5, 6, 7.  
*fearfulness hath surprized*] As Psal. 48. 6. or, *shall surprise*  
*me, as before*

men, as before. *hypocrites*. Or, *prophane*, or, *flagitious* ones. See Chap. 9. 7, & 24. 5. Those prophane, that derided and jeered Gods prophets formerly, when these judgments were by them foretold and denounced, Chap. 22. 13, shall now, when they perceive the enemies approach, and see that which before they could not believe, much of it fulfilled, shall then be clean out of heart, and at their wits end.

who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? That is, as fomes, with which God, who is a consuming fire, when he is once kindled; and whose wrath once kindled, burns without stint or end, Deut. 24. & 9. 3. & 29. 23. & 32. 22. Psal. 85. 5. & 89. 46. Heb. 12. 9. or rather, as others, with the Assyrian forces, which like consuming fire wasted and devoured all before them, as

those locusts, Joel 1.3.  
*who among us?* The words, or thoughts, at least, of those  
 distrustful wicked wretches; and in the text therefore, *say*  
*they*, or the like, would as a supply, be inserted: as Job 8.18.  
 Neh.13.25. Chap.22.13. & 26.19.

<sup>7</sup>who among you [hall dwell]? So the particle is used; Exra 2:2, *for, among, or, etc.* But more commonly yes, most usual-  
ly, it hath another notion with it, and is rendered, *for us*, Plal  
54. 12, with Rom. 3:1, chap. 6. 9, ver. 21. It is also used  
to signify, *that we may have the word*; as Psal. 108. 1, *We will gather thee for us*. And so rendered, *dwell*, Conproph.  
signifieth; as Plal. 56. 6. & 7. 3. & 140. 2. In this Propher,  
*ye shall dwell*, ye shall abide, ye shall continue, *in me*, *ye shall*  
*ye shall*, ye thrive together in one verbe, Chap. 54. 15. and there, *ye*  
also in the Plalm, used of warlike preparations: *Ye shall*  
therefore continue in me, and I will continue in you, as able  
to stand for us, and to gather force together sufficient to make  
dwell, and to protect us against fo greater army as the Assyri-  
ans brought with them, that hath already over-run, and laid  
desolate the whole land? Chap. 36. 1. I shall add one other  
use of the word, which is, *ye shall dwell*, *ye shall*, *ye shall*  
reading, and lo leave it. The words are used, Psal. 88. Hof. 10:  
1. So conceive it maybe here taken, and the figure shew  
dwelling, *ye who of us can but fear a desolving fire?* such as the  
Assyrian army is. The negative in interrogations is oft  
times implied, and to be supplied; as Job 20. 4. *Will he*  
not clearly and easily run.

with devouring fire] The word *with*, is not in the text: and *against*, may be supplied, as well, as *with*; as Psal. 53. 5.

Chap. 3. 2. a devouring fire, is at  
as to the locusts, Joel 2. 3. Yet I  
be here, (as some conceive) to that  
ly, by many people, in those parts  
deity) that was carried before the  
Kings, see Xenophon, in the life o  
latter Roman Emperors, Herod

everlasting burnings.] This thoe t  
of God, expound of thofe everlaft  
Matth. 3. 12. & 25. 41. Mark 9. 44. Y  
that fire, that burnt night and day  
Levit. 6. 2. in which place, another  
to this, is ufed. Howbeit, the word  
fignifie an *hearth*, on which fire is m  
102. 3. no where elfe found, fave he  
therefore here fo render it, *hearth*

fire over them, or never hurt any  
verland, also, of the Affyrians fur-  
faisified; but as the fact that had nee  
was incessantly spoiling, and making  
people, Chap. 10.7. *us* *us* *us*  
*or perpetuity*, for invertebrate  
cd, Ezek. 2.5.15. See Chap. 32.14.  
any allusion here, to any such tree  
which, at first, kindled from heaven  
burning upon their *essence*. Among  
among the Magi in the Eastern pa-  
whereof was born anciently, before  
main report, lib.23. which way  
dred, whether, *who among us can da*  
*fairy's*) with a *dignity*, *us* *us* *us*  
*can gather forces*; *us* *us* *us* *us* *us* *us*  
they may well be the words of pro-  
phets telling Gods providence, and p  
them against the Affyrians: as if de  
phistrick tell us, that God will proceed  
out of the hands of the Affyrians, a  
to look after any aids from abroad:  
us, that is able to raise forces (suffic  
or who is there of you, that can do el  
promise himself fairy, where he fee  
fire about him, against one that co  
for him? Alas need that Writer,  
cutt cut out, *who is us shall while?*  
*us shall abide?* &c. *us* *us* *us* *us* *us* *us*  
walketh behind by himself.

V. 15. He that walketh righteously, he that despiseth the gain of oppression, from holding of bribes, that sheweth his eyes from seeing evil, and shutteth his eyes from seeing evil, to those distrustful persons question, that need not on such occasions be contently rest on God, with hopeful expectation, and undoubted safety; nor but such as were truly religious, and ways; of whom he giveth a large dole in life in this place. See somewhat.

*walk righteously*] Liveth so: as is  
 life and conversation being in *Scripture*  
 and a *walk*, Plal. i. 6. Eph. 2. 10. & a  
*righteousness*; in a continued course of  
 dealing of all sorts, Plal. 106. 3. Chas.  
*speaketh uprightly*] Heb. *caruntissim*  
 ch. 26. 10. & As 1.  
*displeaseth*] As 1 Sam. 15. 23. ch. 30.

15, 16.  
*gain of oppressions*] Or *deceits*: but  
 16, *gain*, by such courses, *corrupt*:  
 or, *wealth of unrighteousness*, by un-  
 compassed. See ch. 29, v. 15.  
*that shaketh his hands from holding*  
 if a bribe chance to come into his  
 Paul did the viper, Ac. 18. 3, 5. or  
 from retaining, (as it is rendered,  
 Ac. 18. 3, 5. & 18. 17.) of a gift, or  
 when it is offered and sent to him  
 the holding or keeping of it, (which  
 do, Math. 27. 3, 5. it burnt like a spar-  
 bu the taking of it, that the godly

from, *[stoppereth his ears]* Psa. 58. 4.  
*[from hearing of blood]* Heb. bloods  
eking, or any courses, or counsels tend  
least motion to such purpose, he end  
Chap. I. 15.  
*[shuteth his eyes]* Chap. 22. 10.

*V. 16. He shall dwell on high; his dominions of vessels: bread shall be given [freely].* The man described, as before, were in a fire impregnable, not to be sufficiently furnished with store of piety.

on the altar, Chap. 3:19.   
 word of very near affinity   
 self, properly, seems to   
 to it is rendered, Psal.   
 and there : and some   
 of *conspicuity* : that, how

perpetuity; that have  
 ing. And also others un-  
 and rage, that was never  
 enough, Prov. 30. 16.  
 navock, of countries and  
 So hated of antiquity,  
 or hated long continu-  
 neither do I conceive  
 fire, as they termed it,  
 was continually kept  
 (so they styled them)

his waters shall be fire.) Or, his was  
notion, singular, though in form plu-  
rar; that is, his drink; (for that was in  
ordinary drink, Gen. 24. 13, 14, 18, 19. J  
he shall have need of, shall not fail h  
Job 6. 15-20. Jer. 14. 3. & 15. 18. Chap

V. 17. Thine eyes shall see the King in  
bold the land that is very far off.) A full  
that such should enjoy the fight of the  
led in prosperity and glory; and liberat  
the remotest parts of the land, without

But who is there among  
 us to withstand them?  
 Or then fear; or that can  
 All the land on a light  
 usually burns up! and  
 usually have the context  
 of *fire*, *mountain*, *who of*  
 But I suppose, he  
 and *Spencer's* *spightly's*  
 that *thethy's* *hands*,  
 appears from *bleating* of *blow*  
 The Prophets answer  
 declaring *whothey are*,  
 may, but may confi-

Education of assured pro-  
 -ph indeed as they were,  
 -ade confidence of their  
 -cription and portraiture  
 -the like, Psa. x. and  
 -they shall behold? They, that is, thine  
 -the person, for the word is feminine / *thy*  
 -wife; as 2 Sam. 13. 6. behold, would do  
 -branch; see, in this.  
 -the land that is now off? Web. el-

[illegible]

for it is not so much  
Judah himself daunt not  
(of hell-fire in his hand)  
percepth his hands free

that is, murder, cru-  
gning thereunto; any the  
meth not to hear. See

V. 18. *Thine heart shall meditate terror*  
*where is the receiver? where is the*  
This some understand of their terror  
that they were in, while Sennacherib  
the field, and they were now preparing  
his approaches; as foretelling in  
should then be, for the present, chap. 22.  
thers, of their calling to mind afterward,  
light now considering, what fears the  
possessed with, and what speeches anoi-  
164

Chap. xxxij.

as, chap. 58. 14. such  
1. 18. 33. he shall be as  
his dwelling place be  
highest rock, or hill,

ns of the rocks.] Or, his  
properly signifies. See  
; either founded on a  
chap. 22. 16. See both  
ignable, not for height  
are, Judg. 15. 8. 24  
ad shall be given. Such  
4. 22. Neh. 5. 14.) as  
ch. 32. 6.) shall be af-

(for the word is in  
al. See Chap. 3. 1.)  
parts, the usual or-  
4. 7. 9. 1. 1.) such as  
1. See the contrary,  
2. 6.

his beauty, they shall be-  
nefit and blessing,  
King, and State, set-  
to travel abroad unto  
anger or disturbance.

in beatific vision;  
1 Joh. 3. 2. or Christ  
Matt. 16. 27, 28. & 24.  
of the context carrieth  
eat of Sennacherib;  
15. (unto whom the  
behold, not dejected,  
ing, and seeking to an  
2. 4. ver. 7, 8. nor in  
e in time of their di-  
former state and dig-  
gree of honour and  
rmer time enjoyed,

es (it is no change of  
behold, or see, that is,  
better in the former

and of far distances,  
Embassadors repair-  
to, 2 King. 20. 12.  
that the text will  
shall not now remain  
place of defence, as  
being snapped up,  
5.9. yet he shall be  
el safely and quietly  
of it, Pfal. 31. 8. and  
understand all this  
but to some great  
na, as telling him,  
and fees his Sovereign,  
etty Prince, in re-  
car stare and magni-  
exiled, or carried  
so foretold of him,  
ch better with the

Where is the Scribe?  
 wanted the towers? ]  
 and affrightments  
 were masters of  
 the city a-  
 distractions they  
 11. & 27. 1, 2. O-  
 and with some de-  
 had formerly be-  
 those distractions.











from *Isaiah* A city of Judah, (of which see *Isaiah* 10:33, 34, 35, 36) amongst which he lay encamped, 2 *Chap.* 35:9. And where Ezekiel's messengers found him, when they came to him, and there made an agreement with him, 2 *King.* 18:14. contrary whereunto, no man finds Rabbah in the place with forces, either to rise on him, or to besiege him, *Isaiah* 37:36. The head city of the kingdom, (see *Isaiah* 1:17) which unlike it should, upon the sight of his vast army, and his numerous fleet with it, succumb, he was relieved to besiege.

with a great army] Heb. *ba'ary*. So also, 2 *King.* 18:17. See *Chap.* 35:12.

and he stood by the conduit of the upper pool, in the high-way of the fulwells field] Of this place, see *Chap.* 3:2, 3.

V. 17. Then came forth unto him] By the Kings appointment, ver. 11. whom they had summoned to a party, 2 *King.* 18:18. it being neither honourable, nor safe for him, to go out to them himself in person.

Thou] Heb. *an*, *chap.* 30:19.

Eliahu] *Isaiah* 40:1, who was over the heads, 10:18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. advanced now to that office, which Shebna formerly held, as was by this our Prophet foretold should be, *Chap.* 22:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.

Thou] Heb. *an*, *chap.* 30:19.



[illegible][illegible]

*where are the gods? if so per-  
whereby it appears, that he  
other also here mentioned,  
(though he vainly asserted ver.  
ver. 20.) but before this time  
of his ancestors.*

*and leave they delivered Sa-  
the gods of Sennacherib's  
dethrow it, &c. the copula  
Chap. 17, 8. the indicative  
9. and a supply from the  
V. 20. Who are they among  
have dethrowed their hind  
liver Jerusalem out of my ha-  
what had been done by atha-  
yokeath the living God whom  
then they. So Chap. 10, 19*

*have dethrowed? Or con-  
V. 21. But they held their pa-  
the Kings commandment was  
Heb. And : as ver. 7. they  
Mellengers, and the People  
no a word! Or might :  
nothing at all to him; for  
but that they made no ar-  
vanants & blasphemous men-  
given them instructions to go  
to debate, and argue a hypo-  
him to further outrage.*

*V. 13.  
the Kings commandment was  
for the verb figurative :  
V. 22. Then came Eliakim  
the book, and Shebna the  
the Recorder, and Shabnai the  
words of Rabshakeh! Heb.  
multitudo clanculum! H  
31. & 15, 33. Jer. 41. 6.  
Either in the decertation of  
shaleh; as the High-Priest  
64. or out of perplexity of  
ing awell from his confusio-  
the dishonesty all done un-  
occasions was very usual, Ch.  
13, 19. Joel 2, 13. See Ch.  
hence gather, that Rabshakeh  
say they, the Jews were not  
the hearing of any blasphemy  
neither doth it by the text at  
at that very time, whence he  
ward, when they were come  
good ground brought me  
denounce; as Rabshakeh  
it, Abd. 14, 14. See of Rabi-  
and of the heavy plight of the*

CHA

Verf. 1. *And it came to pass,*  
*that he went into the city,*  
*and went into the house of*  
*the same in tubshanah, with*  
*carriage upon the report of*  
*by Rabshakeh, ver. 1, 5. Goc-*  
*upon, ver. 6, 7. Aforesaid non-*  
*rings, ver. 8, 13. what Ezeki-*  
*second answer thereupon,*  
*Sennacherib's host, by 8 an-*  
*tions, ver. 37, 38.*

*it came to pass, that*

2. *And [it] A defect of the*  
*went his clothes! In token*  
before him, Chap. 3, c. 22.

*covered himself with sack-*  
by the priests Judas, who pre-  
pression of inward regret, He-  
2, 127, 129. Jon. 3, 6. this bei-  
those times. See Chap. 15, 19  
*most into the house of the*  
there, where God hath pro-  
9, 2. 2 Chr. 7, 15, 16. (so He-  
such cases for such purposes)  
gods, Chap. 15, 2. & 16, 12.  
to himself, which he requir-  
all the while after, Chap. 15.  
So : 2 Chr. 20, 5, 6. Est. 4, 1.

*M. 2. And in [tem] Eliakim*

[illegible]

of the Priests, covered with  
quiver, [the *bow* of *Amaz*]. He rested  
hisself, especially to prayer. See  
self, Rom 15.15. 2 Cor. 1. 10, 11.  
chell. 31.  
in their chief place about him. See  
As those other two of the chief in  
the Ecclesiastical, called the *Elders*  
of them from the *Elders* of the people,  
30. Chap. 3. 14. called also the  
Elders, 1. and of the land, 1. King.  
Elders, 1. especially in prayer. See  
self, Rom 15.15. 2 Cor. 1. 10, 11.  
chell. 31.  
in their chief place about him. See  
In mourning apparel. See  
See Chap. 1. 1.  
thing, Thus say Hezekiah, This day  
mourning, and of blasphemy] A day, for  
our flights, as Chap. 33. 2.  
Job 3. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792.

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1. *Journal of the American Medical Association*, 271:1233-1234, 1994

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and is a fit emblem, becometh no emolument, Election, hind'eth conceition, merits intollerable, Chap. chap. 24. 10. & 34. 11. & 40.

I I.

two next ensuing, which containe one Sermon, are much of the blessings that God truly, by Cyrus; and partly, curing the vanity of idols, saving his people, for their ingratitude and obstinacy, the causes of his pardon and restitution,

God the Father, speaking

God the Father, speaking

God the Father, speaking  
 death and applyeth it, Mat.  
 man's nature, and office of  
 Phil. 2. 7. Rom. 15. 8. on whom

and, Gen. 22. 18, and ratified  
Messias doth the Chaldee  
of the Jewish Commenters,  
them expound it, of Cyrus ;  
type of Christ, admit. See

jected, that some things, Cyrus; it is by them and some particulars agree to saim 22.6. & 40.12. Some Psalm 16.10. with A. 2.

one sense; to the truth, in  
wherein David is a type of  
those, in which Solomon;  
spoken, that must of ne-  
cessity be of Christ, in a-  
ppointed to Solomon; and the  
said by the other, Psalm 45.  
them, again, understand in  
the Greek, therefore, hath  
and the godly of his Poste-  
rity, unto him, Chas. 2.

unto them, Chap. 41. 8.  
8. 20. And others, of the  
ly those places, Ch. 43. 10.  
er also avoweth, But these  
I with them.  
a, to strengthen, support,  
work that I have assigned  
Ch. 53. 10. John 16. 32. &c.

1, 2, 5. Or, as the Jewish  
as Kings do on those that  
whom I trust unto, or rely  
I entrust him with; and  
Christ, Heb. 3. 2. of Cyrus,

the word, here used, hath  
commonly and constantly,  
41. 12. & 63. 8. Chap. 33.  
I adhere. Heb. *I will*  
the relative: as Ch. 22.

term is used of Moses, Psal.  
and Jacob, and his Poste-  
3.20. & 45.4. & 65.9, 15.  
of Christ true. in a more

for the work of mediation,  
Pet. 1. 20, & 2. 4. of Cyrus;  
ance of Gods people, Ch.

special manner acceptable  
means of reconciliation, or  
14.6. Eph. 1.4, 6. & 2.14,  
39.4. Chap. 40.20. & 41.

ct had to man, *his soul*, for  
with Heb. 6. 13. which yet  
, in regard of the work  
of, for the good of his peo-  
therefore, said to affect. See

er, on whom I have put my  
the first branch. Of Christ,  
3-34. of Cyrus, see Ezr.  
and of Saul, 1 Samuel 10.

gentiles] He shall be their  
on them, & among them,  
ducing, ruling, and over-  
ruling





in St. II.  
*stirre of his an-*  
*te fervour and*  
*al. enemy up-*  
*and his coun-*  
 32. and 24.  
 38. 20.  
 an allusion to

and his coun-  
32. and 24.  
32. 26.  
allusion to  
as those in  
cloud, some-  
descend in  
the fallett star  
am : Or, un-  
not by final  
nanner ; but  
See I Sam.  
your ; or, in  
order of the  
the preposi-  
is used in re-  
to 10. so our  
1, the heat of  
13. 9. and

*Job* 22. 22.  
ed with Gods  
of their fins,  
hem, *Ier.* 35.  
*Job* 22. 22.  
th, that this  
I, that there-  
in in the for-  
eld on in the  
ough a great  
onincue still.

upon them,  
yet will I have  
I protect, and  
the other ten  
so to do; yet  
Chap. 42. 22.  
course of the  
  
and he that  
and moulded  
ringing thee  
2. *Jacob* and  
e taken, nor

but for the  
1.47. Rom. 9.  
Jacob and If-  
prehended in  
s Imael and  
Gen. 17.21. &

35.3c. For  
the mean-  
Genesis, 32.  
94. and this  
words; *thox*  
n 100.3. and  
cause I have  
self, Deut. 7.  
will be *with*  
*thee; when*  
*thox*





V. 24. *Then hast bought me no sweet cane with money; neither  
[thou fild me with that of thy sacrifice:]* This goeth

etime, for quick  
worketh in the  
10. or, which he  
mentioned; the









*Look unto me!* ¶ *As to a place of faith* Psa. 34. 5. chap. 17. 7. or as the Jew-  
zen Serpent, Num. 29. 8. 9. Job. 3. 14.  
be ye saved! ¶ *Or ye shall be saved:*  
Isa. 45. 22. *to him will I give glory.* Jer. 1.  
8. 56. Psa. 37. 27. chap. 3. 16.  
*All the ends of the earth!* ¶ *That he*  
*from one end to another,* Psa. 124. 27.  
*for I am God,* and there is none like me.  
I, now convinced of what ye have I  
V. 25. *I have sworn by my self!* ¶ *Ge-*  
*to swear by,* Heb. 6. 13. 50 Jer. 22.  
*the word is gone out of my mouth in*  
*of the preposition;* as chap. 4. 12. in  
17, upon good grounds, I suggest  
one of the conditions required in a  
covenant; that is, righteously, firmly, &c.  
I say, shall be certainly fulfilled: at  
next following, confiding. ¶ *My*  
*my mouth,* or mouth of righteousness  
covenant, chap. 4. 10. that is, out of  
righteous mouth, Psa. 119. 172. ver. 19.  
ness, here, understand truth; & also  
and shall not return; 3. ¶ *While*  
revoked or reversed, being unchange-  
lenn chat, Psa. 89. 43. & 132. 0. 2.  
out effect; but shall most surely and  
and fulfilled, chap. 48. 3. & 75. 10.  
2 Sam. 1. 23.  
*that unto me every knee shall bow,*  
That the knowledge and acknowl-  
edge to me, and worship done me, shall  
flow; and it is your willing course,  
ingly in unto me, yer. 10. 7. &  
110. 23. Phil. 2. 10. Rom. 14. 11.  
to the last judgment, and Christs pe-  
then shall be manifested and exercise  
is the main drift of Gods pe-  
therein necessarily including  
*every knee shall bow!* ¶ They shall  
estimation and serve me inwardly in  
Mat. 1. 1. 14. but shall manifest it by  
profession also. See 1 King 19. 18.  
*tongue shall bow,* as  
more. See Chap. 19. 18. & 48. 1.  
V. 24. *Surely, shall one say, in the L*  
*and strength:* ¶ *Or, Surely, shall be*  
*shall be,* Gen. 2. 13. chap. 4. 7. ¶ *Heb.*  
*righteousness,* as chap. 1. 1. Psa.  
5. 12. all righteousness, or abundance  
and strength. The faithful shall find  
all faithfulness and righteous dealing-  
ent; to be found in God, Jer. 17. 1.  
13. 1. 17. or their rightness, and  
from him, Zach. 12. 1. Job. 15. 5. 2 Co.  
4. 13.  
*shall one say!* ¶ *Heb. shall he say;*  
*shall be said;* as Chap. 5. 2.  
even to him shall men come,  
and him shall be ashamed. ¶ *Mothers*  
distinct sentences; the former, con-  
ceiving all power and faithfulness  
done, shall voluntarily repair unto  
themselves to his people, Jer. 17. 1.  
Psa. 16. 2. Jer. 16. 19. The other  
obstinately stand out against him, &  
to a wrath, that such be put to ex-  
fusion, ver. 16. Jer. 17. 13. &c. for  
distinctions in the originals, make  
one; and these render them two wa-  
persons reclaimed, and affected with  
from the consideration of their former  
they come, and be ashamed, Jer. 17. 1.  
Jer. 31. 8. 19. Others, as spoken of  
nient wicked, and those only; To his  
before his tribunal they shall appear.  
23. and shall (there and then) be  
ed, Chap. 1. 29. &c. Rev. 19. 17.  
interceded against him, Psa. 12. 1. 12. See  
for those, that understanding the way  
do thus read them, as a speech of the  
on the Will of God: Let him come to him  
shall be ashamed, all that have receiv-  
me, to force the rest too much; as  
I therefore let pass.

[illegible]

belly, which are carried from the  
 born, and have been carried; be-  
 yast: Which from your first ori-  
 gently tended by see: A  
 tulations; that carry younglings, noc  
 or, in their life, Chap. 49.  
 he useth both the terms of be-  
 of their idols, ver. 1, as thereby  
 ne God, from those counterfeit  
 earings, and were born by those  
 whereas the true God did him-  
 adored him, and depended on  
 thing for itself.  
 Chap. 40. 11. Job 16. 9.  
 44. 2, 3, 4. and somewhat the like;  
 creans borrowed, Psa. 122. 9 - 11.  
 old age, I am he; and even to hoar-  
 y hairs, and I will bear it; and I will  
 I am he; or, I am the same; as  
 : See Mal. 3. 6. Jam. 1. 17. He  
 tion toward them, constant  
 as, he had formerly affected  
 them in his youth, and so con-  
 (as) even to the last, Gen. 28.  
 13. Heb. 13. 9. See Psa. 49. 14.  
 sive, and positive; is warnings  
 A faithful Creator, 1 Pet. 4. 19.  
 he true God, and the false; he  
 ship him, Psa. 100. 3. Chap. 44.  
 those that worship them, ver. 6.  
 scope of all, to ascertain them of  
 idome at Babylon, Chap. 43. 14.  
 me, and make me equal, and com-  
 1. Or, to whom will ye make me  
 equal? who should be like? To wit,  
 we shall be like. The copulative;  
 p. 45. 9. and for the future; as  
 45. 9, and vers.  
 and, and weigh them in  
 of gold, and ye shall be a god: I  
 own approved power, he pro-  
 perty and glory condition of those  
 ans, their enemies, relied; and  
 both desirable, and so to be  
 of the original of them, and  
 their others, or themselves. See  
 10. and 44. 12 - 19. Jer. 10.  
 45. 9, and vers.  
 crested, signifieth properly, to  
 peculiarly, *fish*, and dairy fare;  
 or a great waste of flesh  
 drinker of wine, joyed oft to-  
 10. 11. and to waste, whic-  
 to waste; For that is worth; 8.  
 19. Lam. 1. 9. 8. 11.  
 meaning is, they spare not in ma-  
 wastfully, as if they felt light by  
 is, in truth, of no use or worth.  
 Of their lavish wastfulness in  
 of gold, Dan. 3. 1.  
 they used to put, keep, or carry  
 1. 14. It is also used for such base  
 1, Deut. 35. 17. Prov. 16. 11. Mic.  
 they used to do, Jer. 32. 9.  
 thus be rendered; (because the  
 is also, ver. 7. *Gold is as silver*,  
 is, *silver*. *Gold* is *silver*. *Gold* is *silver*.  
 to pay the work-man; or ei-  
 Chap. 30. 32.  
 beam, or, of the beam. Heb. *red*,  
 beam, put for the beam,  
 the whole. And thence it may  
 Chap. 43. 24. because they used  
 clek several sorts of beams, and  
 Chap. 40. 12.  
 b. *Founders of Finer*, Chap. 40. 19,  
 Or, to make it gold, as ver. 5, or  
 ver, or that gold, that they deli-  
 12. 10. 10. as before, *Gold is silver*.  
 as Chap. 43. 24. 21. 10. 10. 10.  
 of that, which is, *gold*, *gold*, *gold*.  
 is, *gold*, *gold*, *gold*.

100





comfart 3 a metaphor taken from wood, or fowl, is burnt and consumed to ashes, that not to much as any cedar, cinder, or ember is left; that may be of any use, afford any heat, or help, to kindle a new fire again. See the like in another notion, Chap. 3. 14. or 15. for some kind it, it shall not be cast to warm men, or to give life to any thing, &c. foy, foy, the fire which shall consume the world, shall be kindled by the stones of the Church, &c. shall not be such a fire, as such men are wont to be for warmth in winter, Jer. 17. 21. but such a wafting and consuming fires shall destroy and devour all before it, Psal. 3. 7. & 97. chap. 9. 8. & 10. 16. & 24. & 26. 31. Jer. 51. 15. 21. But the former fence being the founder, both for what went before, and for what followeth after. ver. 15. However, the negative is to be supplied from the former branch; or the disjunctive instead of it to be inferred; as Psal. 9. 18. See on

[illegible]

V. 10. Behold I have refined thee, but not with silver] Some  
render it, as here, in the time past; I have refined thee by  
Q q q q q q q q q q many

CHAP. XLVIII.

Heb. *hifl.* as chap. 46.9. **Heb.** *from him* as chap. 44.7, verse 5.  
 that I hid took you to be my people; chap. 43.  
 you are generally in times past; chap. 43.9.  
*of my mouth* 3. Either by way of prediction, 'I ful-  
 fill my way of determination, Lam. 3.57-58. Or, 45.32.  
**Heb.** *made to hear, or to be heard*; as chap. 41.12, &  
 42.12. **Heb.** *as a hearer, or promoter*; 44.1, 'I fitted not  
 myself, Job. 32.24, & 32.24, 'I fitted not myself.  
 3. Either when they were last appeared and look-  
 ed up to, 13. & 47. 21. and the very infinite of time  
 1. 4. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 78

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who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath people, and promoted God 3-12. & 7.12-26. Neh.2.6-

er; with the Queens also  
nified, and protected Gods  
rk with them, Ezr. 1. 1-4 & 6.  
ft. 8. 3-8. and much more in  
other

as chap.187. *They shall not be ashamed, that wait on me.* Or, *as some are wont, those that wait, shall not be ashamed of me.* Or, *shall not be ashamed.* For in the first person, sometimes, I speak, *us*, as Gen.45.4. chap. 37.21. See on ver. 3. The meaning is, that it shall evidently be made to appear, that whosoever they be, that, through faith and patience, expect me, and salvation to be theirs, by chap. 8.17. & 8.16. & 8.24. & 9.1. & 9.2. & 9.3. & 9.4. & 9.5. & 9.6. & 9.7. & 9.8. & 9.9. & 9.10. & 9.11. & 9.12. & 9.13. & 9.14. & 9.15. & 9.16. & 9.17. & 9.18. & 9.19. & 9.20. & 9.21. & 9.22. & 9.23. & 9.24. & 9.25. & 9.26. & 9.27. & 9.28. & 9.29. & 9.30. & 9.31. & 9.32. & 9.33. & 9.34. & 9.35. & 9.36. & 9.37. & 9.38. & 9.39. & 9.40. & 9.41. & 9.42. & 9.43. & 9.44. & 9.45. & 9.46. & 9.47. & 9.48. & 9.49. & 9.50. & 9.51. & 9.52. & 9.53. & 9.54. & 9.55. & 9.56. & 9.57. & 9.58. & 9.59. & 9.60. & 9.61. & 9.62. & 9.63. & 9.64. & 9.65. & 9.66. & 9.67. & 9.68. & 9.69. & 9.70. & 9.71. & 9.72. & 9.73. & 9.74. & 9.75. & 9.76. & 9.77. & 9.78. & 9.79. & 9.80. & 9.81. & 9.82. & 9.83. & 9.84. & 9.85. & 9.86. & 9.87. & 9.88. & 9.89. & 9.90. & 9.91. & 9.92. & 9.93. & 9.94. & 9.95. & 9.96. & 9.97. & 9.98. & 9.99. & 10.1. & 10.2. & 10.3. & 10.4. & 10.5. & 10.6. & 10.7. & 10.8. & 10.9. & 10.10. & 10.11. & 10.12. & 10.13. & 10.14. & 10.15. & 10.16. & 10.17. & 10.18. & 10.19. & 10.20. & 10.21. & 10.22. & 10.23. & 10.24. & 10.25. & 10.26. & 10.27. & 10.28. & 10.29. & 10.30. & 10.31. & 10.32. & 10.33. & 10.34. & 10.35. & 10.36. & 10.37. & 10.38. & 10.39. & 10.40. & 10.41. & 10.42. & 10.43. & 10.44. & 10.45. & 10.46. & 10.47. & 10.48. & 10.49. & 10.50. & 10.51. & 10.52. & 10.53. & 10.54. & 10.55. & 10.56. & 10.57. & 10.58. & 10.59. & 10.60. & 10.61. & 10.62. & 10.63. & 10.64. & 10.65. & 10.66. & 10.67. & 10.68. & 10.69. & 10.70. & 10.71. & 10.72. & 10.73. & 10.74. & 10.75. & 10.76. & 10.77. & 10.78. & 10.79. & 10.80. & 10.81. & 10.82. & 10.83. & 10.84. & 10.85. & 10.86. & 10.87. & 10.88. & 10.89. & 10.90. & 10.91. & 10.92. & 10.93. & 10.94. & 10.95. & 10.96. & 10.97. & 10.98. & 10.99. & 11.1. & 11.2. & 11.3. & 11.4. & 11.5. & 11.6. & 11.7. & 11.8. & 11.9. & 11.10. & 11.11. & 11.12. & 11.13. & 11.14. & 11.15. & 11.16. & 11.17. & 11.18. & 11.19. & 11.20. & 11.21. & 11.22. & 11.23. & 11.24. & 11.25. & 11.26. & 11.27. & 11.28. & 11.29. & 11.30. & 11.31. & 11.32. & 11.33. & 11.34. & 11.35. & 11.36. & 11.37. & 11.38. & 11.39. & 11.40. & 11.41. & 11.42. & 11.43. & 11.44. & 11.45. & 11.46. & 11.47. & 11.48. & 11.49. & 11.50. & 11.51. & 11.52. & 11.53. & 11.54. & 11.55. & 11.56. & 11.57. & 11.58. & 11.59. & 11.60. & 11.61. & 11.62. & 11.63. & 11.64. & 11.65. & 11.66. & 11.67. & 11.68. & 11.69. & 11.70. & 11.71. & 11.72. & 11.73. & 11.74. & 11.75. & 11.76. & 11.77. & 11.78. & 11.79. & 11.80. & 11.81. & 11.82. & 11.83. & 11.84. & 11.85. & 11.86. & 11.87. & 11.88. & 11.89. & 11.90. & 11.91. & 11.92. & 11.93. & 11.94. & 11.95. & 11.96. & 11.97. & 11.98. & 11.99. & 12.1. & 12.2. & 12.3. & 12.4. & 12.5. & 12.6. & 12.7. & 12.8. & 12.9. & 12.10. & 12.11. & 12.12. & 12.13. & 12.14. & 12.15. & 12.16. & 12.17. & 12.18. & 12.19. & 12.20. & 12.21. & 12.22. & 12.23. & 12.24. & 12.25. & 12.26. & 12.27. & 12.28. & 12.29. & 12.30. & 12.31. & 12.32. & 12.33. & 12.34. & 12.35. & 12.36. & 12.37. & 12.38. & 12.39. & 12.40. & 12.41. & 12.42. & 12.43. & 12.44. & 12.45. & 12.46. & 12.47. & 12.48. & 12.49. & 12.50. & 12.51. & 12.52. & 12.53. & 12.54. & 12.55. & 12.56. & 12.57. & 12.58. & 12.59. & 12.60. & 12.61. & 12.62. & 12.63. & 12.64. & 12.65. & 12.66. & 12.67. & 12.68. & 12.69. & 12.70. & 12.71. & 12.72. & 12.73. & 12.74. & 12.75. & 12.76. & 12.77. & 12.78. & 12.79. & 12.80. & 12.81. & 12.82. & 12.83. & 12.84. & 12.85. & 12.86. & 12.87. & 12.88. & 12.89. & 12.90. & 12.91. & 12.92. & 12.93. & 12.94. & 12.95. & 12.96. & 12.97. & 12.98. & 12.99. & 13.1. & 13.2. & 13.3. & 13.4. & 13.5. & 13.6. & 13.7. & 13.8. & 13.9. & 13.10. & 13.11. & 1

vine.] I will cause them to destroy one another, and shed the blood of each other, as eagerly, and greedily, as if it were meat and drink to them; yea, the most delightful drink to

them that oppress thee.] So *moft* render it, *thine oppressors*; as coming from a verb, that signifies to oppress, Ezek. 18. 10. & 22. 7. See chap. 51. 23. yet some of the Jewish Critics and others after them, render it, *thy numbers*, or, *thofe that numbered thee*: as coming of a word, that fignifies to number, reckon, or keep account: as it is used, Plal. 147. 4. *thofe that numbered thee out to the fward*, as God himfelf fpeaks, chap. 65. 11. and they fuppofe it to have fome reference, either unto fuch officers, as are appointed to take tale of captives, or Pri- zoners; fuch as the *fidat-marfat*, chap. 38. 18. or, as fome of



*I hid not my face from shame, and spitting]* Shame, for, shame-  
ful and opprobrious usage, Mic. 2. 6.

*Spitting*] Heb. *spitile*, Job 7. 19. See Num. 12. 14. Luk. 18. 32. Job 30. 10. a practice used, as well in way of detestation, as of contempt, Mat. 26. 47. & 27. 30. Mar. 14. 65.

speaking either by himself, Luk. 4. 18, 21, 22. Heb. 1. 1, 2. Or, by his ministers, Luk. 10. 16, 2 Cor. 5. 20, & 13. 3. Eph. 2. 17. or, from

ly about their ears. See chap. 42, 24, 25, and this way  
 not seem to encline, that in Chaldee, and Syriack, a word  
 thus deduced, is deemed to signifie, *spark*, in the Para-  
 phrase

ring to keep them from being dismayd, and discour-  
ther by the consideration of their own fewnesse  
nells, ver. 2, 3: or by the apprehension of the sup-

See Ezekiel 33, 24, and above, on ver. 1.  
and blessed him, and increased him.] Gods blessing is  
bal, but a real blessing; the bestowing of a blessing. S  
1, 28, & 2, 1, and this blessing of multiplication, and en  
S s s s s s s s s

Gen.  
was

## MAP. I.I.

*9. The only, or, a lone man:* because though married, yet  
idles; and in regard of illness, as wife-less: the being bar-  
ren and aged, in course of nature past childing, and not with-  
illie only, but past hope of any by her, Gen. 15.2. & 16.1.  
Ezek. 33.24. and above, on ver. 1.  
[and blessed him, and increased him.] Gods blessing is no ver-  
but a real blessing; the bestowing of a blessing. So Gen.  
8. & 9. 1. and this blessing of multiplication, and encrease,  
*Sssssss* Was















8. *He was taken from prison, and from judgment:* In the  
 sition of this passage. Interpreters do exceedingly dis-  
 and that about every word, and particle, in it. However,  
 may in general be referred all to two heads; either of

us thus linchd them to Christs humiliation, and op-  
tion only, and the harsh, cruel, and unjust courses, where-  
by his life was taken from him, Mat. 27. 18-24. Act. 2. 23. & 3.  
5. & 13. 18. Or, of those, that conceive them to be spoken  
deliverance out of those afflictions, and distresses, inju-  
ly inflicted; and his advancement from them, so a glori-  
ous condition, Luk. 24. 26. Act. 2. 24 & 33. 6. & 3. 15, 21. Phil. 1.  
Tim. 4. 16. Heb. 2. 9. 1 Pet. 1. 11.

[*ten*] That is, as some, *taken away*; put to death: as Paul

1. 10v. 1. 19. as others, *drawn away*; to wit, unto judgment and to punishment, by death; as Prov. 24. 11. but the future is not here, and there alike: yea, as I have, suppose the particular manner of his death here designed, *taken* the cross, Joh. 3. 14, 15. & 12. 32, 33. but of such life of record, no instance is brought. Others, he is *taken up*, from earth, and received by God, into glory; as Gen. 5. 24. Mar.

. Luk. 24:51. Act. 1:9, 11. 1 Tim. 3:16.  
 m] So the word most usually signifies; and so many  
 take it, as meant of being delivered, and set free from  
 matters here mentioned: as, *from work*, Gen. 2. 2. *from*  
*Psalm 44-4. from bands*, Jer. 40. 4. others take it, *for*  
*thence*; as noting the means whereby, or, the manner  
 he was brought to his end. So Job 7. 14. & 22. 10. *for*

or, *for*, as implying the cause producing, procuring, or  
 sent. So Psal. 12. 5. ver. 5. Chap. 65. 14. others, *for*,  
*but*; without being imprisoned, or having any due course  
 creature, taken with him: as the particle seemeth to be  
 Psal. 109. 24. Lam. 4. 9. but neither are those places pa-  
 3; and one produced to that purpose, hath a negative  
 and with it. Job 21. 10. Others, *fully* for, *alms*, *alms*

So is the particle used, Dan. 11. 23. Hol. 6. 3.  
[on] Supposed to be so called, as a place of *conversion*, or  
res.; (see on Chap. 44. 7.) for the verb, whence it comes,  
as to *shut up*, or *restrain*, Gen. 20. 18. Deut. 11. 17. *yer*,  
*prison*, the word is no where found to be used; nor was  
any ever imprisoned, though the word is used.

Others, therefore, understand by it *yealousy*, or *displeasure*; this not unfrequently with the native signification of *word*; used for the *shutting up*, or *restraint*, of the *womb*, (the words are) Prov. 30.16. that is, the *womb shut up*, or *restrained*; as Jacob speaks to Rachel, Gen. 30.2. nor can it be used, as Jacob says, Gen. 30.23. for the *shutting up*, or *restraint*, of the *womb*.

7.46. Others render it, *dominion, power, tyranny, op-*  
*-pression* : and a term of the same flock, differing but in a vowel

tion it, is used sometime for *power, authority, or magi-*  
*Judg.18.7. and the root they both spring from, for, to*  
*power, or, to prevail, 2 Chr.14.11. and this very word*  
*me for such power abused; for oppression, or tyranny. So*  
*27-39. where it is also joyned with the particle he*  
*and it suiteth well with the power, both of Jews,*  
*and es, unjustly exercised against Christ, Psal.2.1,2. Act.4.*

Others would have it to signifie, here, a *congregation* or *a multitude*: because another word of kin to this, is *or a solemn assembly*. See on Chap. 1. 13. and this scone in the Assembly of the Jewish Rulers, wherein Christ was condemned, Mat. 26. 57-66. Others, to the popular multitude were instant to have him crucified, Mat. 27. 15-26. 28-35. Luk. 23. 18-25. and to these therefore, as well

by whom they were injured, is the murder of Christ  
d, Luk. 24. 20. Act. 3. 23, 26. & 3. 13, 14, 15. & 7. 52. &  
neither is the word it self any where, as I con-  
fused; nor its kin, of other, then a solemn *assembly*,  
together by authority; not of a confuted, or disorderly  
made on their own heads gathered together.

either, without which, or, by which, or, after which, and, and executed upon our Saviour, he was, either ~~crucified~~ crucified, or taken up. Some more particularly restrain it to the Jewish Assemblies censure of him, Mat. 26.66, 7. or, to Pilates sentence passed upon him, Luk. 23. distinguished from the act of the rude multitude, which ~~crucified~~ crucified and took up.

active implied in the word before-going. Nor want  
to extend it of the *judgment* of God, and the tor-  
ture him inflicted upon him, implied in the word *chase*.  
3. I confer with those, who by these two terms, un-  
derstand *oppression and judgment*; as comprehending all those  
hardships,





they offered unto Christ, Jam. 1.15. but yet that his sufferings were by God predetermined for the salvation of mankind, is expressly said, Act. 2.23. & 4.28. and of Abolombs wicked Act, we know what is said, 2 Sam. 12.11, 12. of the word, see on ver. 3.4. the pronoun, *him*, is wanting in the text: as Chap. 12.2. supplied here from the words before.

Jer. 17. 6. *to see life, for, to enjoy life ; to live.* Eccl. 9. 9. Job 3. 36. Jer. 32. 40. & Psal. 138. 1. and it is used frequently, without any further addition, to be-  
and, *my wrong, for, th*

x7. thy thoughts, for my thoughts of thee;  
wrong, by others, done to me. Gen. 16. 5.  
Jer. 51.

Y V V V V V V V

2. 4. 2.









ching of him, albeit, that for the attaining of learning, he must frequent the School, and follow his book hard; or, as the Physician may be faine freely to have cured his Patient, of whom he demandeth no fee, for his visitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to observe exactly what he prescribeth. The rather here, notwithstanding all that is required to be done, or to be endured, to be paired with, or observed: because, 1. nothing is required, that is any matter of gain to God, or unto us; hence, he receiveth

drink referred for Feasts.  
may not assay thirdly only  
Cant. 1. 4. & 4. 10. & 7. 9. Psal. 104. 15. Zach. 13. 6.

griefs, as drowned in joy,  
that Christ's blood, where  
and our reconciliation to  
all true joy, and found co-  
7. is relembed by wine, M  
o. 3.

[illegible][illegible][illegible]

to lay down the full price for it: *buy, and eat?* That is, *buy, or get*, that which you may eat: furnish your selves with food: as they did, by going into Egypt, *Gen. 41. 57. & 42. 5. buy, and eat, for, buy, that ye may eat: so, do, this, and live*; that is, *that ye may live*, *Gen. 41. 28. and, make haste, and go, for, make haste to be gone*, *Gen. 45. 9. and, Balak arose, and waived, for, arose to go*; or, that he might war against Israel, *Job. 24. 9. for, indeed he never durst do it*, nor did, *Judg. 11. 25.*

eat] Or, *feed*, for it comprehends both *feeding* and *drinking*; as Gen. 31. 46. Neh. 9. 21. and *hath reference to well bread*, in the next verse, as to *milk*, and *wine*, in this.

*ye, come,*] Or, *come, I say*, Heb. and *come*: so Chap. 44. 15. & 49. 6. of *coming*, (see before) for the same thing, for more vehemency, not doubled, but trebled, as Chap. 51. 9. & 52. 11.

*buy wine, and milk*] Or *buying*, before: *wine*, and *milk*, are here put, as two eminent, and principal kinds, and parts of nourishment, to comprehend, as whatsoever is necessary for

the fluctuation, refreshing and cheering of the body; fortifically, whatsoever is requisite for the support, relief, comfort, and delight of the soul, *ver.*

*wine* *Not water.* (For it was to the water-side only that they were called to come, as well for the *wines* as for the *milk*; nor was either to be found in the water, but at the water) but *wine* not drink barely, but drink of more than ordinary excellency:

drink reserved for Feasts. See Chap. 25. 6. such drink, as may not allay thirst only, but purge and delight the palate, Cant. 1.2. & 4.10. & 7.9. cheer and glad the heart, Job. 9.13. Psal. 104. 15. Zach. 9. 7. & 10. 7. and make men forget their griefs, as drowned in it, Prov. 31. 6. in regard whereof it is, that Christs blood, whereby remission of our sins is procured, and our reconciliation to God purchased, the main ground of all true joy and found comfort, Rom. 5. 2. & 1. 3. 1. Eph. 1. 7. is reformed by wine, Matth. 26. 28. 29. See also Prov. 3. 2.

[illegible]

without money; Heb. *silver*, as before.  
and without price. Freely, without any valuable consideration whatsoever; without any such expence, as wretched wretches would seem willingly to tender unto God, there-with to purchase liberty for continuance in their sin, Mic. 6. 6, 7. So Chap. 45. 13. the word is rendered *live*, Mic. 3. 11. and our English word comes very near to it.

V. 2. *Wherefore do ye spend money for that which is not bread and your labour for that which [satisfieth] not? ]* An affectionate exhortation, containing in it a gentle reproof, and compassionate complaint withall, of their folly, in being at great cost, and taking of much pains, about the procuring of such means, as were not able to relieve them, in their distressed condition, or to afford them such contentment, as they desired, and expected, from them. Chap. 30. 4. 7. & 57. 9. 10. Hebr. c. 12.

spend] Heb. weigh; as Jer. 32. 9, 10. because payments of money anciently were, for the most part, by weight, Gen. 23. 16.

for that which is no bread | Heb. for not bread; as, not wood,  
Chap. 10. 15. bread, for food, in general; as Neh. 5. 18. Chap. 3.  
1. for that which can no more feed you, then those husks  
could the hungry prodigal, Luk. 15. 16.  
your labour | weigh out your silver, and your labour; for, weigh,  
your ancient wages, and your labour; for, labour, canno

[illegible]

eat: *and eat ye that which is good;* J. Or, *and ye shall eat that which is good;* as Chap. 1. 19. Heb. *eat good; eat, for ye shall eat it;* as Gen. 45. 18. Chap. 2. 16. *good;* that which is both

entirely  
wholefood, and toothsome, also, as we life to fayne comfortable,  
pleasant, and delicious : for the Hebrew word comprehended  
as well the one, as the other, Gen. 3.6. Psal. 34.8. Prov. 13.  
2. & 24.13. *Let your soul delight it self in fatness.*] Or, and delight  
your selves with that which is fat : your soul, for your selves ; as  
Jer. 6.16. and your heart, for your selves, Psal. 22.26. *let it  
delight it self ;* Heb. it shall delight it self : and foit would be ren-  
dered, ye shall be both abundantly and daintily fed, even as ye

your felves would desire, Psa<sup>l</sup>. 37: 3, 4. Job 36. 11.  
*in famjns*.] Or, *with famjns*: *famjns*, for that which is *fat*;  
 fat meat, that is usually more pleasing to the taste, then that  
 that is lean; and is the choicer sort of flesh, Neh. 8. 10. So Psa<sup>l</sup>.  
 36. 8. & 63. 5. See Chap. 25. 6.  
 V. 3. *Encline your ear*.] So Psa<sup>l</sup>. 45. 10. & 78. 1. A meta-  
 phorical speech, borrowed from those, that either bow down,

or turn the head to the one side, to bring the better ear;  
the one be quicker of hearing then the other, to listen to him  
that speaketh unto them; and is used here, in the same  
tion with that of *hearkning*, before, ver. 2.

and come unto me : ] As before, ver. 1.  
hear ] Obeÿ; as 1 Sam. 16. 22, 23. the principal matter th  
God requires of them, Jer. 7. 22, 23.  
and your soul shall live : ] That is, ye shall live ; as, let  
soul live, (that is, let me live) that I may praise thee, Psal. 1.  
175. See before, on ver. 2. Ye shall not miscarry, and

rich, whether temporally or spiritually, for want of such favors and supports, as in vain, ye seek for elsewhere; but that assuredly and abundantly, be furnished with either from me.

Phil. 1:7, 8. Chap. 3:3.

and I will make an evangelizing covenant with you; I will enter into a new gracious covenant with you, that shall never be fulfilled; Chap. 54: to Heb. 2: you seek not unto them; (a new covenant taken from the old) of either trusting or cleaving to the body of one beast adorned, and maintaining the covenant in Gen. 15:9-10, 17-18. Jer. 34: 8, 18. or from the strict and exact noting of articles, agreed upon, for mutual performance between the Covenanters on either side: that which a word of like nature of this, is, is contained in Gen. 17: 10, 13, 23, 24, 25. covenant of perpetuity, or eternity; as Gen. 9: 16. Chap. 1: 10. See the same promise, Chap. 61: 8.

even the *four miracles of David*. Or, as some would have it, the word rendered *the four miracles of David* will be below you as you will, I will give you a word for a word, because the people go to either the place, Act. 13:34, but it is not necessary to thrust into the text, whatever the Apollites in citing or passage or some small part of a passage, shall for the full application, or first of all, the word, *the four miracles of David*, go off, as annex thereto. Otherwise, it would be necessary to insert some things into the text, in other places likewise; as Chap. 6:1, from Luke 1:18, and elsewhere; and to alter words in the text, as in the preceding chapter, where we have, after the Greek version, *judging* there, would rather choose to render the words, according to *the four miracles of David*, for that note of finitude, or completion, is very frequently omitted. See on ver. 8, & Chap. 5:2.

*the sure*] Or, *firm*; as Chap. 22. 23. & 33. 16. or, *faithful*; as Neh. 13. 13. Chap. 8. 2. and, as the Apostle, from the Greek, the word may well signify either.

*mercies of David*] Those that God had sometime promised unto David, and, by covenant, solemnly engaged himself to perform, and observe for ever. 2 Sam. 7. 13-17. Psal. 89. 2.

37:40, & 133: 11, 21, and there was no *supra* supplied at the beginning of that 89. P<sup>al</sup>m, to be here allied unto, is P<sup>al</sup>m in itself, being commonly called, and known among the Jewish people, by that name, taken from the first word of the 94vers book of David, *David's name* (which he calls himself with them) the *Mercies of David*, as deemed the Pen-man of that holy Hymn. But this seems to be a groundless conjecture: for neither doth the P<sup>al</sup>m begin with those words, *The mercies of David*, nor doth the Lord name David's name prefixed before: nor doth it appear that David was the Composer of it; but *Ethan*, rather, whose name it holdeth forth in its front. And howsoever else undoubted-ly true, that this psalm is a *supra* supplied, and not a *sub* jected matter, and sublimance of that P<sup>al</sup>m; yet, not im- probable, that it may have some glance at the very words and

terms all, wherein the fame is there delivered, ver. 1, 4, 14, 21, 29, 33-37, yet because I find the precise words here used, not there, but else-where, to wit, in the clofe of Solomons *folmenification*, 2 Chron. 6.42. concluded with thefe words, *I remember the mercies of David thy Servant.* I fuppofe this former rather to have reference therunto. Now according to that expofition, moft commonly received, by the *mercies of David* fhould be meant, mercies promifed unto David, and commended with him; and that Solomon fernes to have meant thereby, which fome conceive to imply that the *mercies*

which God promifeth to make this people upon their returne  
to him, ſhould be as firm, and as ſure, as that which he ha  
plighted with David concerning the perpetual ſucceſſion o  
his ſeed. Others, that the covenant ſhould be the ſame i  
ſubſtance with that, which God, at firſt, made with Abraham  
to be the God of him, and his ſeed; and that in his ſeed all t  
Nations of the World ſhould be bleſſed, Gen. 17. 7. & 22. 18.  
and afterward againe, renewed, and ratified unto David: fo  
that took in, and comprehended together with him, nor th

little alone, that was to reign after him, but the body also of  
God's people, that were to be ruled, and reigned over, by him  
and them. See Jer. 31. 36, 37. & 33. 4. a-26. and David's  
rather may here be mentioned; because by the Babylonian  
captivity, the succession of Davids line, in the royalty of  
State, might seem to be wholly cut off, without hope of rising  
and recovery again. The words of the text may well beca

either: and this latter, most go with. Howbeit, by *David*, di-  
vers, both Jewish, and Christian Commenters, understand the  
Messias, the seed promised to Abraham, and David; and that  
was to be of the seed of *David*, Aa. 1. 2. 3. Rom. 1. 3. Now, as of  
Christ it is said in the Gospel, that God would give him, the  
*Throne of his Father David*; and he should *reign over the house*  
*of Jacob for ever*: so he is frequently mentioned, and styled by  
the name of *David*, in the writings of the Prophets, Ezek. 34.  
23. 34. & 37. 42. 5. Hof. 3. 5. And this the rather I incline  
to think, because the same *David* is said to be the seed of

[illegible]

V. 4. *Behold, I* Thus are prophecies, and promises, concerning the Messiah very commonly uttered in. See Chap. 7. 14. and 42. 1. and 52. 13. Jer. 23. 5. and 33. 15. Zach. 6. 12.

I have given him for a witness to the people;] The words of God the Father, concerning the Messiah; of whom the Jewish Doctors themselves expound this place.

him ] Whom but the *David*, mentioned ver. 8.

for a witness; ] That is, a witness of the truth of Gods promises, Chap. 43. 10. 2 Cor. 1. 20. Heb. 7. 22. and, (that which the Jewish Commentators also held concerning the words)

the Jewish Committees and hold out to us ) a teacher and  
refisher of his Will, Joh. 7.16, 17. & 12.49, 57. & 17.6. & 18.  
37. Hence, he is called, *Amen, the true and faithful witness*,  
Rev. 3.14.

to the people ] Not to Israel alone, So Chap. 49.6. *I have*  
*given thee for a light to the Gentiles.*

a leader and commander to the people. ] *A leader*, as the word  
is rendered, 2 Chron. 32.21. or 2<sup>a</sup> *Prince*, as 1 Chron. 9.20. & 13.  
2. or 3<sup>a</sup> *Prince*, as Ezek. 28. 2. and is Christ termed in the  
New Testament, a leader, Heb. 2.10. & 12.2, 2<sup>a</sup> *leader*, Math. 23.

from Mic. 5.2, a *Prince*, Rev. 1.5, *commander*.) One, whose commands, under pain of eternal destruction, each one standeth bound in all things to obey, AR. 3.22, 23.2 Thess. 1.8 Heb. 5.9.  
V. 5. *Beloved*, [as above, ver. 4.  
thou shalt call a nation, that thou knowest not : ] Or, *knowest* *rather*, as Psal. 18.43, whom thou didst not own, or regard, or look after, or take notice of, in times past, AR. 1.4.16 & 17.30. So is the word of *knowing*, oft taken, Psal. 1.6, Prov. 12, 10, Math. 7.23.

and nations that knew not thee, shall run unto thee,] The Gentiles that never heard of thee, nor were acquainted with thee, nor had any notice of thee before. Rom. 15. 20. & 16. 25, 26. Eph. 2. 1, 12. & 3. 5, 6. See Chap. 65. i. a defect of the relative, as Chap. 54. i.

run unto thee,] They shall with all speed, and readiness, repair unto thee, as soon as they hear of thee, by the ministry of the Gospel, Psa. 3. 4. this running intimates, as the alacrity of the persons called; so the efficacy of Christs call,

because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee.] Or, for he will glorify thee; or, because the hath glorified thee; or, when he shall have glorified thee; a Chap. 53. 10. after thy former state of humiliation, and thy passion over-past, that the Lord shall have raised thee up from the dead, taken thee up into the highest heaven; and placed thee at his right hand, Psal. 110. 13. Chap. 2. 21. Joh. 11. 32. Act. 2. 33. 41. & 13. 48. then shall the Lord, the Holy one of Israel, raise thee, as the God of the whole earth, Chap. 54. 5. See Chap. 60. 9.

They narrow the text over-much, that would restrain it, to the repairing offoreign Nations, to worship God in his Temple at Jerusalem, upon the report of such remarkable works of deliverance, as God should do for the Jewish people, Psal. 68. 28, 29.

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**Chap. 14.** To hallow your selves also be called, and accounted *his Priests*, and Ministers: and if it be said, that they were to *be* said to be, as Gods first taking of them, to wit, *a Kingdom of Priests*; (for so the received version again rendereth it, confirmed by the *Septuagint*), expounding it, *a royal Priesthood*, because the *Priesthood* was then *deified*, as they were so termed, because the *Priesthood* was then *deified*, as they were so, thorough- out all their tribes and families; and so the whole may be so rendered, *that ye shall be called, and accounted a Kingdom of Priests*; for the nation seemed to have in it, forthwith, a *kingdom*, which seemed to remain in it, as a *perpetual* *kingdom*, whereas, each afterwards it was confined, for the ministerial employment, in general, unto one tribe, *Levi*, and for the principal functions thereof, unto one family, *Nun*, *6. 57. 2. 3.* And so, accordingly, in the *New Testament*, unto one family, *the Church*, as called, according to the words unto *all the faithful*, as called to be *spiritual* to be *priests*, and *1 Pet. 1. 9. Heb. 13. 15. Rev. 1. 6. and* *Saig. 3. 10. 6.*

ye shall eat the riches of the Gentiles! Ye shall have marvels, and signs, and all necessities from them, either yielded by them, or as some of you are adjointed to you, and others, or from both, as some of you are. See Chap. 66.6, 7, and this, some also think, shall have respect to the Priests' manner of maintenance, provided for plentifully, according to God's appointment, by the labour and husbandry of the people. Num. 18.15, 15, 27.

and in their glory [ye boast your steve] Or, by their glory, shall ye lift up your steve, or grow lively: as those that derive life from a word, is deemed to signify, an upmoor[n] branch, Chap. 9.4. 1. it is nowhere found, fave here, and Psa. 94. 4. Ye shall be highly advanced, and become very conspicuous, through that honour, that from them, shall accrue unto you. as such upmoor[n] branches, on flourishing trees usually are. See Chap. 49. 18. & 66. 9, 11.

[illegible][illegible][illegible][illegible]

1 the Lord love Judgement, I love just, upright, and equal dealing, delight in it, and in those only that practise it, Ch. 5.6, 1.2, 4, Jer. 9.24, Zach. 8.16, 17, 19.

I hate robbery for burnt-offering [I abhor any oblation whatsoever, (one kind put for all as Chap. 5.6, 7), brought of goods gotten by oppression and wrong, and cannot therefore accept of any service, or sacrifice, tendered to me, by such as practise the same; that which, in former times, arguing their hypocrisy, had made all their solemn rites, and religious perform-

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fight, for not unexpectably only, but even about  
 fight, *Chap. 11. v. 15.* & 663. *Amos 5. 21, 24.* *O iniquity*;  
 the spoiling of persons and people  
 countries, as before specified. See *Sam. 3.*  
 1. 15.  
*and I will direct their work in truth.* This is  
 and other interpreters, expound of God re-  
 taining a reward to his people, for the misery an-  
 for his sake they had fastained; as ver-7. See  
 God dipping their affairs, in a successful and  
 prosperous way; and that such as should be con-  
 sidered, *Chap. 26. 3, 12.* And that former in-  
 terpretation was as late before himself, will be  
 evident of itself. However, I commend the  
 concordance with the good Spirit, greatly we  
 hearts of his people; and thereby to disprove  
 their ways and works, that being performed in  
 might have acceptance, *Chap. 56. 7.* the ve-  
 nance of the new covenant, or the renewance  
 covenant, hereafter is to be seen. See *Isa. 55.*  
 57. 18. *Jer. 4. 7.* & 31. 33. & 32. 40. *Ezek. 36.*  
 4. But I go rather with the former.  
*and I, therefore, as Chap. 41. 25.* & 43. 1.  
 here rendered.  
*I will direct.* *Heb. I will give;* but the  
 very large extent, used commonly, to make  
 place, to place, to direct, to dispose. See *Deut.*  
 1. *Chap. 3. 4.* & 22. 11. & 41. 19. & 43. 16. & 44.  
 will be here rendered, direct, or dispose. See  
 23. 24.  
*their work.* So the word properly signified  
 16. 8. 11. 18. *Jer. 2. 13.* nor need we be per-  
 portion of it, in this place. However it is  
 also used for *hire, reward,* of which *Lev. 19.*  
*Psal. 109. 20.* *Chap. 40. 10.* & 49. 4. & 51. 11.  
 take it.  
*in truth.* This some render to be, *he will in-  
 ly,* and surely, make their reward good to his  
 16. *Psal. 69. 13.* Others, to the reward; he  
 reward to be *in truth*; that is, he will give  
 Others, to their work; he will so frame, direct  
 their work, that it shall be done *in truth*; that  
 shall be *in truth*; that is, found and sincere; as  
 a King; 4. 8. & 6. *Psal. 145. 18.* *Chap. 10. 20.* &  
 contrary to that we have seen before; as  
 a, Others, to their employments, which God  
 constant course; and of I dispose, that they should  
 as successful. See *Chap. 39. 8.*  
*and I will make an everlasting covenant with  
 will cut out a covenant of perpetuity, or eterni-  
 ty.* *Chap. 55. 3.* So *Jer. 32. 40.* & 50. 5.  
 V. 9. and their *feet shall be known* among  
 their *feet* among the people. All that be  
 knowledge them, that they are the seed which  
 [see I.] See *Chap. 40. 3.* and that they shall  
 up, to thrive and prosper, that they shall  
 1. *Psal. 119. 14.* and that it shall indeed be  
 that they, that there growth a blessing of  
 them. *Id. 5. 13.*  
*their feet, and their feet shall be known* See *Chap. 40.*  
*shall be known* shall be eminent, conspicuous  
 the word is used of such, as are of special no-  
 more special use is taken, then of others;  
 their reliance; to *Psal. 76. 1.* *God is known in  
 great in Israel;* and in the manner of the  
 [see I.] among the edges of the land, *Prov. 31. 21.*  
 among the people; *Heb. in the midst of the peo-  
 ple,* among; as *Chap. 24. 13.* *Jer. 39. 11.* & 40.  
*Chap. 1. 10.* & 14. 4. among peoples of diffe-  
 countries, with which they have to do; and  
 ment; that they shall be known and di-  
 stinguish.  
*the seed which the Lord hath blessed.* *Or,*  
 is no article there in the text; 2. that the re-  
 as *Chap. 60. 8.* & 12. 2. and that they have  
 accompanying them. See *Chap. 43. 65.* 16.  
 V. 10. *I will greatly rejoice in the Lord, my  
 in my God;* 1. These two last verses, former  
 Chapter, and prefix to next; but I leave  
 do, since that the former discourse, I have  
 former discourse. This verse contains a re-  
 judgment, conceived in the person of the Ce-  
 rial favour, and gracious goodness of God, as  
 in such manner, as had been before related, *Ver-*  
 greatly rejoice; 1. because of the favour of  
 exceedingly rejoice; 2. because of God's  
 their restitution, above-described. See ver. 7.  
 in the Lord, *Or,* for him; because of him

[illegible]

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 of high-  
 con. 13.  
 did made  
 did not  
 Eph. 6,  
 and here,  
 interced  
 ample,  
 sal. 11:  
 Ex. 8.  
 Or, that  
 a danc-  
 to exco-  
 rrod sig-  
 to ule  
 as a  
 Exod. 9.  
 Princes  
 . 23. 15.  
 a bride-  
 am, yet  
 as far me,  
 his unto,  
 or suit, or  
 a suffic-  
 inter ap-  
 a Bride,  
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 ing arg-  
 ment, used  
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 Ezek.  
 and cut-  
 sp. 10.  
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ment,







*1 that [speak in righteousness]* God's answer returned to the Prophets demand; describing himself, by his fidelity in his promises, and his ability to perform them; both which were now manifested by the accomplishment thereof; as by his pre-

as before, *win*-*pref*[5]. That is, the grapes in the *wino*-*preis*,  
 Jer. 49:12, Ezek. 23: 32.  
*wine*-*pref*[5] A word divers from the former, *ver*. 2. but in  
 sense the same. It cometh from a word that *signifieth*, *to*  
*break*, or *dissolve*, Psalm 74. 13. Chap. 24. 19. and is so called,  
 because

for I will tread them in mine anger, and trample them in my fury) Or, but I trod them down in mine anger, and trampled on them in my rage. Heb. and ; but the copulative is sometime used as a disjunctive, or adverbative; as Chap. 60, 10. & 61. 6.

morethere : Then God strook in for the relief and deliverance of his people, when all humane helps failed, and none appeared that would once offer to put forth his hand toward the helping, or upholding of them. So 2 Chr. 20, 12, 15-17. Chap. 26, 18, 19 & 37, 3, 36.

But now: as  
the

See Num. 1:17. Deut. 8:15, but  
in, the *madd* of him *ot*, them,  
which they suppose it referred, is,  
in *mansuetudo* of him, *ot* *deus*,  
6:10. and to Neh. 9:20. *thou*  
m the *thous* foregoing) *thy good*  
was given to them, and placed  
owed upon those with them, and  
the *thou* of them, *ot* *deus*, Cor. 3:22, 23.  
that Spirit, which they veyed by  
8.ver. 10.  
the *right-hand* of Moſes? See Pal.  
id, *The Lord* *alme* did lead him,  
on the world, *alme*, ver. 3, a de-  
10.20. Chap. 9:13. but supplied  
expressed.  
about, at the *right-hand* of Moſes, So  
did most interpreters, both Jewish  
and Christian, because of the suc-  
cessful and well-boding no-  
tion: but such that seems over-  
right-hand, *ot* *deus*, to have,  
the nature, not but a notion of  
among heathen people it usually  
over and ability, the *right-hand*  
is stronger, and the more active.  
10.29. 26, 42. and the threefold  
at Moſes, *ot* *deus*, *right-hand*, to help  
Psal. 16:8. he is at my *right-hand*,  
d, the Lord at *thy right-hand* [and  
and the Jewish Doctors, some  
in an expression, the *right-hand*  
right-hand, over the red-*sea*, at the  
The Greek reads it, *thi* *right-hand*  
is God said, to *lead* by the *right-*  
hand and suppoſeth, Pal. 63.  
of his *right-hand*, *ot* *deus*, *right-*  
preſent in that notion; and the  
that, Moſes is ſubjoined to it,  
his *arm* of bravery, (as the word  
is, *ot* *deus*, *right-hand*, ver. 61, 3.) for his  
of might, for, *thy mighty arm*,  
to *lead*, for, *a gallant name*, *ot* *deus*,  
in the text; but the want of it,  
8.3. 39. Chap. 11:9. Numb. by  
Doctors understand the *right-hand*  
10.29. moſt of ours, Gods mighty  
protection by him, whatever was  
of predilection of the people com-  
ing, is in a figure especially,  
6:6, 8. and Deut. 33:2. *right-hand*  
8. Psal. 77:16. & 89:1. & 136.  
he rather added, in regard that  
ave good glance at the *flaff* in  
the text, and the *right-hand* was  
was not effected by any virtue,  
the *flaff* it held out by the powerful  
15.22. However, some, for that  
are defects in the text; say,  
the *right-hand* of the other, and  
is that the text, as it is, without  
may be thus read and rendered;  
out *arm*, to go, or walk at Moſes  
his mighty power along  
and to be constant and to be  
12. & 33.14. Nor is this read-  
of making that I suppose can be ob-  
word *arm*, and that it is in the  
ple  
Or, that divided (for to run-  
the former, that *led*) the water (to  
before them, ver. 1.) before them it  
to make a passage therefore: be-  
16. Chap. 11:9. So the *right-hand*  
away the former clause to this  
by his glorious arm divided the  
the crosseth the tops in the  
to disturb, or folcite, is not  
name.] To procure to himself,  
he heard, an everlasting fame,  
power therein manifested, and  
sparing his people, name,  
16. Chap. 11:9. Let *thy* *right-hand*

[illegible]









[illegible]

bold,] Or, if; as Jer. 1. 10. and, if, for, when; as Psal. 63.  
6. or, though: as Job 13. 15.  
thou art writ] A degree above anger: when thou art, or,  
though thou beest, grievously angry. So Chap. 47. 6. & 57. 16.  
17. ver. 9.

[illegible][illegible]

and we shall be saved) Or, by them of old yet we were saved; **as** for them, yet **as** of old, we might be saved: and, for; yet, **as** chap. 2.5. **4** & **467**. the particle is transposed: **as** chap. 17. 2. **2 King. 14. 4**. Job 33.12. God might still in mercy, by respect of their intercession, **as** in times past, (see on ver. 4.) or, in respect of them, or, out of favour to them, be inclined to spare us: **as** Gen. 18.32, had we any such now among us. See **Eccl. 5.1**.

夫俗人皆欲富貴，而不知富貴之道。夫富貴之道，在於積善。積善之家，必出貴子。此言人之富貴，不在財帛之多寡，而在善行之多寡。若人欲富貴，必先積善。善之積，如流水之不息，則富貴之至，如影隨形。此言人之富貴，不在財帛之多寡，而在善行之多寡。若人欲富貴，必先積善。善之積，如流水之不息，則富貴之至，如影隨形。

12.14. 2 Chr. 26. 20, 21. of  
2.3. Jer. 9. 2, 3. Chap. 59. 3.  
or to be marvelled, if God,  
cannot endure to look upon  
be found fit to intercede  
are generally also defiled.

[illegible][illegible]

V. 7. *And there is none that calleth upon thy name, that stretcheth himself to take hold of thee:* Amidst their own troubles, or notwithstanding them, there are very few, or none among us, that seek unto thee as they should; or that put out themselves to endeavour to come unto thee to pacify thy wrath, and procure thy gracious return again to us.

*none*] Not simply none, for some glory in all times; but so few, that they are not seen, they appear not, they are drowned in the multitude. So Psal. 143.

*Thou callest upon thy name* ] That addresseth himself unto thee, for the redress and removal of thine evils; Psal. 14. 4. Chap. 43. 22. Dan. 9. 13. Job. 7. 7, 8.

*flurreth up himself to take hold of thee* ] Either to flay thee with us, when thou threatnest departure ; as when he stood on the threshold of the Temple, Ezek. 10. 4.) as they pressed our Saviour to say with them, Luk. 24. 18, 29., or to induce thee to return in mercy again to us , since thou halt withdrawn thyself from us, Jer. 12. 7. Ezek. 10. 18, 19. See Chap. 59. 11.

[illegible]

V. 8. *But now O Lord!* After this doleful deplored of their this brutish and fad condition, followeth a pater noster imploration of favour and mercy, which they make way unto, or entrance into, by minding of God, or themselves praying (thereby to shew that they were not without grace, but were in the way of seeking and prevailing with God) of that special relation that God had unto them, as a Father. So the prodigal, Luk. 15. 17, 18.

*But O, yet* as Chap. 17. 6. though we have carried us before thus ungraciously, and unworthily, towards their Deus, 32. 5. 6.

*that art our Father;* A very pithy and affectionate commendation, by a sweet and compassionate appellation, Phil. 12. 10. David to Saul, 1 Sam. 24. 11. *See now my Father.* See

we are the clay, and thou art our potter," Or, we were *clay*  
*and thou wast the potter, or the framer of us*; that is, when we  
 were at first but as a lump of clay, a rude mass, without form or  
 shape, a confused mould, thou didst mould and fashion us  
 into a State, both Civil, and Ecclesiastical, into a body  
 politic, into a Church, Chap. 1, v. 21. See Job. 10. 9. 10.  
 phor lesson from the Pottery's employment: 1. *As* those other  
 forms, although to another purpose, chap. 2, v. 16, Jer. 18. 6.  
 but having withall some eye to the manner of Gods framing  
 mans body at first, Gen. 2. 7. as also to the fashioning of it, still  
 in the womb, Job. 10. 8. 12. & 13. v. 13. Psal. 139. 43.  
 16, Jer. 1. 5.  
 we all are the work of thine hands. 1. *Not* as men  
 only, or of Adams posterity; but as by thy special procure-  
 ment we are made a people, yea, a peculiar people for thy  
 self, Chap. 43. 21. an argument that God himself useth to  
 shew that he would not, yet could not, forget them, Chap. 44.  
 21. and that his people were wont to press him with, therefore  
 persuade him the rather to spare them, Job. 4. 9. Psal.  
 138. 8.

V. 9. *Be not wroth veryfore, O Lord,*] It will not stand with the tender affection of a Parent to be over fierce, over-rough, or rigorous, to his child, to fource him over-much, or over-long. Heb. *Be not wroth unto much, or to externity* though thou best wroth, because we have given thee just cause of wrath by our sins, ver. 5, yet be not over-wroth with us, either over-much, or over-long; let not thy fierce wrath burn and devour like fire for ever, Deut. 32. 22. Psal. 79. 5. See on ver. 12.

neither yem-meh iniquity for ever.] Recain not wrath against us  
on, for, in regard of fore-purged offences, a tender Parent  
is not wont to do but, is very pure, and ready to pity and  
pardon. Pfal. 135. 7. 79. 9. & 103. 9. Lam. 5. 20.  
*Behold, fee we befech thee* Or, *La behold now*; or, *we befech*  
*thee*. See Chap. 38. 3. a very pathetic form of speech. See  
David. See now, yee, *O my Father*, 1 Sam. 24. 17. be pleased  
yet to cast a glance of thine eye upon us, to fee in how la-  
mentable a condition we remain; as if the very sight of them,  
in what plight they were, might art self be fufficient, to move  
him unto commiferation of them. See Chap. 63. 15. Lam. 1.  
n. 10. & 2. 20. & 2. 30.

we are all thy people.] Or, we all are thy people : Not we are  
thine only people, all the people that thou hast ; though  
tharallo, in some sense, was, at that time, true, Exod. 19. 5.  
Psal. 147. 20. But we all of us, as bad as we have been, or are  
and as badly, and basely, as we are by our enemies entreated  
are those that thou hast been pleased to take into covenant  
with thee, and to make thy peculiar people, Deut. 5. 3. & 29.  
10-18. See Chap. 62. 10.

V. to. Thy holy cities are a wilderness; Zion is a wilderness, Jerusalem a desolation.] From themselves, and their relation to God, they pass to God himself, his interest, and honour concerned in this their present condition, and the devastation of their country, those places especially, which himself had made choice of for his peculiar residence among his people, and their solemn attendance on him, and service of him there; that so if not for themselves, who had deserved to ill of him; yet in regard of himself, and his own concernment, he might be induced unto mercy and commiseration of them, and to wrath and indignation against their oppressors, whom he doth peculiarly use, as well him, as them, So Psal. 74. 22, 23.

*The holy cities!* Heb. *The cities of thy holiness*, or rather, *Thy cities of holiness*; *as, Thy mountain of holiness*, *Plal. xvi. 1.* and *thy city of holiness*, *Dan. xii. 2.* *Thy cities*, not ours; and *thy cities*, having special relation to them. Now hereby some ungodly men have been deceived, and have thought that they should render the words therefore, *the cities of thy Sanctuary*. See Chap. 31. 9. But most, rather, the cities of Judah in general. Jer. 10. 22. called *thy cities*, as the whole land, *an holy land*. Zech. 2. 12. because affigned to Gods people; *an holy people*. Exod. 15. 6. Deut. 14. 2. 31. to inhabit. Chap. 63. 18. & 65. 9. and because they had in them, fer, and solemn conventions, for the constant service of God, every Sabbath in their Synagogues, *Plal. 74. 8.* *Ac. 15. 21.*

*Thy wilderness!* *Cy*, *thy wilderness*, *become a wilderness*; as they long runned, that they are become like a meet wilderness. See *Yer. 11.*

*Zion is a wilderness, Jerusalem a desolation.] Or, Zion is become a wilderness, Jerusalem a waste. See Chap. i. 7-8: 62.4 the subject matter riseth; not the lesser cities onely, but the mother city Jerusalem, and the Seat of thy royal Palace, an thy Temple, Zion; and the sentence runs concise and quick. So Micah's prophecy fulfilled; Jer. 26. 18. Mic. 3. 12*

V. 11. *Our holy, and our-beautiful house, where our fathers praised thee, is burnt up with fire.* } The subject matter is raised yet a degree higher, as from the lower cities to Jerusalem, and Sion; so from these to the Temple; the other were only surprised and sacked, when Jerusalem and Sion, yet held out, were saved, Chap. 5. v. 7, 8. & 7. 1. & 36. 1. & 37. 35. and Jerusalem might be taken and sacked, and yet the Temple saved, 2 Chr. 25. 23, 24. but now not those inferior cities only, but Jerusalem and Sion; nor those alone, but Gods Temple also is destroyed together with them, Pal. 74. 3, 6, 7.

Our holy, and our beautifull house,] Heb. our house of holiness (as cities of holiness, ver. 10.) and of bravery, goodliness, or gallantry. See Chap. 60. 7. our house; so they call Gods Temple though termed commonly Gods house, Chap. 56. 5, 7. & 60. 7. and let it forth with glorious attributes, thereby to express and rellive their affection to it, as not so much affected with the losse of their own houses, as the losse and want of it. See Ps[al]. 84. 1, 3.

where our fathers praised thee] They say, not we, but our fathers; as scarce daring once to mention their own service there: they had been either so regardless of Gods house, ch. 65. 11. Ezek. 8. 16. or in that manner these served him that their performances there might well (as they feared.) be

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AP. LXV.

Verf. 1. *[Am sought of them, that asked not for me;]* This Chapter the Jewish Commenters annex to the former, supposing that God, in the first words of it, reneweth an answer to the prayer of the captive people, conceived in the latter part of the Chapter foregoing. But it seems rather to contain a new Sermon delivered to the former, and in it we have a clear prediction, both of the conversion, and coming in, of the Gentiles; and of the rejection of the Jews, with a relation of their particular sins, and their obduracy in them, for which they were to be rejected. Howbeit, a remnant of them to be preserved, whom God would prosecute with special favours, in the time of the Messias especially, when his Church should be renewed.

[illegible][illegible]









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Heb. 1,  
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v. 29. 13.  
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Obad. 10.  
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v. 38. 20.  
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brought, they refer  
Lam. 4. 15,  
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is a term, that  
is a term mid-  
s, cometh  
ing here is p.



god | but in effect to the same notion, *after* some *one* false god, or

but in effect to the same notion, *after some one false god*, or  
 other, which they follow and serve. Others, lastly, which to  
 me seems most probable, conceive the word *achad*, or *et Chad*, or  
 as it is not unusually pronounced, *ahad*, and *ehad*, rendered  
 commonly, here *one*, to be, in this place, a proper name; yet  
 not a name of *God*, as some superstitiously would have it to  
 be, Job 31. 15. Zach. 14. 9. but of an idol *Ahad*, or *Ehad*, whom

all) as a generation of the final confonant, they termed *Adador* to Macrobius in his *Saturales*, 1.1.6.23; repeated that the Afflyrics called the chief god that they worshipped, *Adad*, by a word, faith he, that significeth *god*; whence all do gather, that by this name, they understood the *Sam*, who is *but one*, and ever *one*, otherwise then the *Adom*; And this some learned suppose to be the same with *Madad*; which seems to have been a name very common among the Kings of *Edom*, or *Idumea*, Gen.36.33.36. 1 Chr.1.46.47.50.51. 1 King.11.14.17.25. but grew afterward much more familiar with the Kings of *Edom*, or *Syria*, 2 Sam.8.3.5.8, &c. to 16. 19. 1 King.11.4.14. 15.20. &c. 20.1.3.5. 2 King.6.24.8. 7.16. 15. 23.24. See Jer.48.27. and Jer.48.28. *Adipis Antiquities*, 1.7. c.6. However, because these two names differ in the initial letter, I conceive them not to be the same.

Assyrian, rather than Syrian idol, (though it might be common to them both.) Some of them render the words; *after Ahad*, whom they go *after*, that is, follow and adore; as Judges 2. 11, 12. Others, *behind Ahad*, that is, behind the Temple of

in the midst.] That is, say some, *openly, publicly*; in open view; shamefully acting such things in their impious rites, as were most unseemly. But I find not where this form is so used in Scripture. Others therefore expound it of those fountains,

or lavers, in those gardens, wherein they purified themselves, which were usually situate in the midst of them: though we need not drive it so near home, as to say, without some Jewish Criticks, that their groves were at the either end of the gardens, and these fountains, or lavers, in the midst, having the one grove before them, and the other behind them, as the men of *Ay*, had the Israelites, *Josh. 8. 22.*

be the name of some particular kind of unclean creature; and, when he says, "one of the Jewish Doctors seems to intimate as much, when he says, 'There are some nations that eat the *fleeker*, and the *moufe*,'" and the placing of it here between two other distinct kinds, it may well be deemed to imply no less. And if place may be afforded for conjecture, the joining of *chaled*, or *holled*, commonly rendered *swell*, with that which is deemed a mouse

29. Lev. 11.29-may afford some suspicion, that *stinks* here, may  
 30. be the same with that *choled*, or *boiled* there. Howbeit, the word *choled*  
 31. is used more generally, for *abomination*, or any *abominable*  
 32. thing. Lev. 11.10, 11, 12, 20. Ezek. 8.10, as also is another word *choled*  
 33. derived from it, Dan. 9.26, & 11.31, compared with Mark. 2.44  
 34. 13, the plural whereof we had before, ver. 3, as also, Jer. 4.1  
 35. & Ezek. 20.7, 8.  
 36. and the *meusef* Some having rendered the former *abominable*

creatures ( See Zach. 9. 7. ) render this, *as the mouse* ; and the copulative is sometime put for the note of similitude ; as Job 21. 33. & 34. 3. but seldom, I suppose, in that manner, as here. The *mouse* is, among other unclean creatures, reckoned up and expressly inhibited for mans meat. Lev. 11. 29. Yet the

*mice*, some kind of them especially, were commonly eaten, in  
many places, among other people, and that reputed also as a  
dainty dish, doth, by Authors of good note and credit, appear  
for Varron, in his Treatise of *Husbandry*, l. 3. c. 15. relateth, how  
*damice*, one kind of them, they made *Warrens* for the  
breed of them, and couples for the fattening of them; and Pliny  
l. 8. c. 47. reporteth, that in the *Laws* sometime made to restrain  
excess in diet, the use of *damice*, together with some *selffish*  
and *forrain* *Fowl*, was inhibited. The name some would have

given them, from a word, that signifies to *disturb*, or trouble. whence *Acō*, Chap. 6. 10. because they are wont to disturb and trouble the house, by knowing; the fields, by digging both by devouring and destroying things of use, 1 Sam. 6. 9. and we read of an Island, called *Gyrms* in the midland sea, to have been so infected with *mice*, that the inhabitants were enforced to quit it, Pliny, 1. 8. c. 29. 57. And Eustathius on Homer, from Ancient Writers, reporteth, that in some places, by the name of *Smithineus*, they worshipped Apollo for ridding their grounds of this kind of vermine if mice may

at least, be properly so called. But the notation of the word  
in regard of the letters of it, seems not very probable : and  
I have some doubt, which I shall only propound, and leave  
to the learned, whether the word here used, signify a *mouse*, or  
no : and the ground of my doubt is, because the creature here  
mentioned, is ranked among *creeping things*, Lev. xi. 29. and  
I see little reason, why the *mouse*, or the *wel*, or the *Ferret*,  
should go under that name, more than the *bear*, or the *coyote*,  
which [Gives a list of animals in Hebrew, Arabic, and English.]

V. 30. *And it will be a sign among them.* What this sign should be, and where it should be, is much questioned. The Jewish Commenters would have it to be, the rotting of the flesh, and eyes, and tongues of those that served under Gog and Magog, against Jerusalem, Zach. 14. 12. Ours, (to pass by the superfluous concision of some Popish Writers, concerning the sign of the crosse, to which they apply that also, Mat. 24. 30. and some other far-fetched, and over-trained expositions) do most of them pitch upon one of these two notions: the one, of a *sign, or ensigne*, erected to call and gather people together; as Chap. 11. 12. & 22. & 62. 10. that which some

**Pw!** This form fuppoſe to be the ſame with *Put*, or *Phut*, mentioned, Jer. 46.9. & Ezek. 30. 5, and both indeed are deemed to be regions ſituate in Africa; but would be difficult and divers places. An Interpreter of prime note would have this *Pw*, or *phw*, or *phut*, ſignify the ancient Egyp- tians, and thus, being the ground of this his conjecture, he calls the name *phw*, that ſome time there reigned, called, as he ſuppoſeth, *Aphubia*, but by Juſtine, l. 122. corruptly, *Ophubia*. But here- in a late learned Writer controverſeth him; ſhewing, that Kings time to be by many hundreds of yeer too young to give this name to that place, whatever it was, that is here fo called : as alfo from Daniel, l. 20. and *Aphubia*, that the Kings right before him were Grecian, and *Aphubia*, that the Kings himſelf a Grecian, and the name a Greek term. He would have it to be *Phile*, an Iland, with a city therein of the ſame name in the Iland ſituate amidst the dream of the river Ni-

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*and favour*) Jesus was likewise one of Japheth [his brother to Noah], and *Affroge*, Gen. 10:6. Those of this posterity were termed *Jews*, because they dwelt in Judea; whence also *Hebrews*; which, though it cleaved out constantly to those Greeks that were settled in Asia, and came to be peculiarly appropriated unto them; yet the title of *Jew* anciently took in all Greece, and Macedonia also with it; whence it is, that Alexander the Great called King Darius *a Jew*. See *the Jews* to the letter after ¶ Or., simply, by way of apposition, see *the Jews* or *the Jews after effort*, *the infernal countries*, (as the word is oft used in this prophecy. See Chap. 2.6 & 49. 1.) such especially, as were beyond the sea, or coasted, and bordered upon the sea, and where the Jews dwelt, in whom the Jewish people had little commerce in times past.

*that have not heard my name*, [Or.] *thy report* of me, as Chap. 53. 1. where Christ had never been named, Rom. 15. 19, where the Gospel had never been preached before, Chap. 59. 15 & 67. 1.

*neither have I seen my glory*] In that manner, as his own people had heard, ¶ Isai. 27. & 63. 2. & 106. 5.

*and they shall declare glory among the Gentiles*, [Or.] *that they may make my glory among the Gentiles* as ver. 18. fulfilled in the apostles, and others that followed him, first sent from the Jews, to publish the glad tidings of the Gospel, concerning the glorious riches of Gods grace, in the salvation and inheritance purchased by Christ. See the account for the first branch of this verse, See also, Rom. 10. 14 & 16. & 26. 25 & 36. Eph. 1. 7-23,















1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

upon two vicious persons, remain

the Princes themselves  
these lay too much weight  
the verb in such a wor-  
V: 19. *I mine own wickednesse* than  
some, thy courtes, without any further  
in evidence sufficient to conuince  
h z

May

Eccl 3.9. Hof. 5.5; but the words would rather be read, *Thine own wickednesse might correct thee*; thy bad courses proving such, as they have formerly done, might be (once would think) sufficient to reclaim thee, and amend thee, to make thee abandon them, and be fearfull of returning again to them. See 23. 2.

see *Ezay* 57, 58. chap. 32, 6. after the manner of the heathen people, *Deut.* 12. 2. 2 *King.* 17. 9-11.  
high *HIL* | Where they had their high places, *Psal.* 78. 57, 58  
*Ezek.* 10. 18, 29.  
green tree | Or, flourishing, goodly, thick, shady, flowery, tree,

from here, and there: it is not amills rendered *degenerate*, but  
 will have some plural substantive joyned with it; it may be  
 rendered

used; for to *conceal*, or to *hide*, Luk. 1.24.

used; for *to conceal*, or *to hide*, Luk. 1. 24. 2 Cor. 4. 3.

commonly } *Know what thou hast done* } Or, *take notice what thou doest*;  
though } as ver. 19. Chap. 3. 13. Prov. 27. 23. } thou }











Figure 1. The effect of the number of trials on the number of correct responses. The number of correct responses was significantly higher than the number of incorrect responses in all cases.











thrive or come to any good issue, that is either by your selves  
undertaken, or by any other for you; for the speech is of far  
larger extent, then of preparation of the heart for the recei-  
ving of the word, though in particular applicable thereunto :  
whereof see Mat. 13. 7, 8, Luk. 8. 14; 15. Jam. 1. 21. but it is  
not





all this evil and mischief upon themselves, Chap. 2: 17, 19. }  
ver. 18.

twifly, faith a Rabbine, as being lightned of their burthen ; trees growing on them, or edifices built upon them, being untorn and destroyed : but *twifly*, rather, yes, exceeding wildly, for the verb is in a redoubled, and withall, a reciprocal form ; as if he had said, *the hills all apace bestirred themselves : light, for swift*, as *E lay 5.26. ver.13. He speaks, as if calamity were so hideous ;* and Gods wrath revealed therein so fierce, *ver.26. that the very fenfels creatures might begin to tremble and quake exceedingly at the apprehension*

thence, or, *flieeth out arrows with a bow*; as *Psal. 78. 42*. *they fliee up into heights*. 3. There is *cloud* there, *Gen. 3. 8*. *2 Chr. 33. 11*. So the Chaldee, 3. 1. *the fear of the Rabbits rendeth it*, *they fliee* *Job. 40. 19*. *the clouds*: as the word is oft used, *Job 20. 6*. *Elay 42. 2*, as the poetical style, *saith the Jewish Doctor*, *in his higher Hills, that seem to reach the clouds*; *in his higher Hills*, *saith the Latin*; or as if they would climb up the clouds; *Chap. 49. 16*; *Amos 9. 23*, but the word signifies *not* in general; and the former is more probable. *and climb up upon thee*. *Of. to the clouds* *Job 20. 6*.

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ly V. 2. Thus saith the Lord, learn not the way of the heathen,  
7- Because the Jewish people, were a great party of them to go  
and in captivity into Babylon, and other the regions adjacent,  
yea.



[Judge:] Or, as some  
 dealeth then most  
 wisely, Job 11, 12.  
 those idol-god-ma-  
 chers *their knowledge*, that  
 rule, and in giving  
 use, *Ezay 44, 9-20.*  
*I become more bruttish*  
 and take notice of  
 courses as these are;  
 with, *Ezay 44, 18.*  
*to know;* 21. *from*  
*to know.* From reckoning.  
 Every man becomes  
 of his understanding.  
 The best played the  
 atting from thy God.  
 construction of the  
 for want of know-  
 ing, a deceit of the  
 flesh saileth from false  
 4-20. these sine away  
 of the fruits of the  
 way of knowledge the





[illegible]

ices are able to expiate your  
being humbled for them, that

9, 21. But this exposition the  
verb is not heard in an active or  
in inmanent form or notion :

to pass away; and so the best  
enunciatively, render them;

allied away, from thee. Which neglect of Gods altar, and which they disregarded and no yet were matters that had need Chr. 28, 24. Eysay 57, 5, 6, but theirs rather, that their devotions all pait away, in regard of God, or benefit that redound. Eysay 1. 11-15. and 66. 3. Or, that the holiness of them was un- useful, yet not holy to them, fully, that they had no more the Priests daughter that had herself to a stranger, Lev. 21. 9. best like of. Howbeit, I shall hereby, to subjoin mine own at run thou, *and the holy vessels, or, with thee; or, in plainer*

is; the *holy flesh* of your father shall be wholly taken away

without force, only I would  
e capulative oft used and ren-

2.19. & 3.3. & 6.11. & 7.14,  
*casts away from thee*: as having  
 nefes before mentioned, as to  
 under evils denounced or im-  
 lated; there is in the text  $\alpha$   
 a verb plurall in relation to  
 f was intended: so Esay 25.3.

*U fear*: whereas the *city* is sin-  
and a passage as before from  
on to person, not unlike those,  
and so ver. 16. and both these  
readings and interpretations

as well as this now given.  
 [an] *rejoyce*.] Heb. *when thine*  
*is, and then thou rejoycest*; which  
 and wickedness: so most In-  
 sorrow for sin, and repen-  
 rejoyce and gloriest therein,  
 and it, of the evil of penalty  
 and inflicted for sin, as ver. 12.  
*Thine evil* is at hand, *then dost*  
 art admonished of those evil  
 den thier of evils approaching  
 admonitions, and tereft ligh-  
 self to nothing but sensuality  
 . This latter I encline unto.  
 the twane we take to, I should  
 here to include, as oft it doth,  
 Chap. 4. 30, & 10, 21, & 12. 5.

300















p.xiv. Annotations on the Book of  
after their copesmates and their idols, Chap. 2. 23-25. and  
since they love wandering so well, they shall have their fill of  
it, Chap. 15. 4, 7. Wolf. 9. 17.

and a divination and a thing of nought, and the deceit of their heart; or, and a divination nought-worthy, as, a cloud and smoke,

100

9.8. 1228.

[illegible]

judgments, and terrors upon  
very diversely rendered. I  
may be more be loved, and  
affection, and difference in the  
city, as it most usually signifi-  
cant retain, here render the  
and terrors upon the city;  
and the Hebrew, as the  
city terrors. But because this  
infection, as the former  
edition. Some would have  
of, rendering the words, as  
the others again, the city  
about with, or be full of  
city, it abundantly with, or  
But because the also learn  
from some other signifi-  
and here the Jewish Critics  
the word; the former from  
in the plural form at least,  
Sam-38:16. Psa-l:37:30.  
I will save to fulcrum  
22, as, the people in fulcrum  
and rendering, u'fakem  
because the word cometh of  
the Greek, Chap. 4:26. Eze-33:2.  
And this form is to be  
follow; instead of enemy.  
To these two, a Learned  
one conceiveth the word here  
to be the word of letters, first  
and secondly, or, terrors. Easy  
exchange of letters he giveth  
for an Angel, or, *Melech*,  
for a *melech*, *Rev.* 5:1, 2.  
Chap. 18:21. *Chap.* 19:17.  
to fall upon her, or, *for*,  
last time least of us to force  
against them is that the word  
of the two latter nota-  
tions is full; I shall not  
the word precisely the same  
23; and to the same effect  
Eze-33:2. Mt-2:12. I suppose  
to be so rendered; I will  
Jerusalem the mother-city;  
that is, such a wacher, or  
collectively taken as is still









**Chap. xvi.** Annotations on the Book  
*double*, i. *if*, that is, before I restore the remainder of them, and receive them into grace and favour again, yet. 25. for I conceive thee to mistake, that refer this *prp*, to the captivity of that second under Zedekiah, 2 King. 25. 11. there being no *tho* in the text to lead thenceunto. Nor do I concur with *tho*, who render it, *from the beginning*, from the first to the last, their ancestors sins, *from the first* as Esay 65. 7. *Mac* 33. 34. 35. the words of the text will hardly bear it.  
*remains* (i. *their inquiry*) Render unto them their the wrath and penalty deservedly due unto them for their sins, *Esay* 59. 18. 65. 6. 7. So Chap. 14. 16.

17.18. Rev. 18.6. not as some of the Jewish Doctors, first for their forefathers sins, and then for their own, *Esay 65.7. because they have defiled my land*] See Chap. 3. 1, 2. Psal. 106.38.

they have filled mine iniquities with the carcasses of their detestable and abominable things.] They have filled that land, which I counted as mine inheritance, Chap. 2. 7. with the carcasses [Heb. carcasses]; but collectively taken: as [Ps. 79. 2.] of their detestable things, [Chap. 4. 1. & 7. 30. both of men, [Ps. 106. 38. Chap. 7. 31. & 19. 5. Ezek. 16. 20. and of vile and unclean creatures, which they sacrificed to their idols, Deut. 12. 17. Esay 65. 4. & 66. 17. called the carcasses of their idols, Lev. 26. 30. wherewith they caused God to allow his own inheritance, [Ps. 106. 40.] and with their abominations; that is, the idols themselves, unto whom they sacrificed them, so termed, [Is. 57. 1. & 58. 2. & 66. 17. & King 22. 17.]

V. 19. O Lord, my strength, and my fortress, my refuge in the day of affliction! An acknowledgment of God as the only stay and strength of his, and on whom alone they depended for relief and deliverance in times of trouble and distress, *Psalm 124. 8. & 141. Chap. 17. 1.*

*the Gentiles [shall come unto thee from the ends of the earth]*  
A prophecy of the coming in of the Gentiles to God, being convinced of his power and majesty naturally discovered to his admirable works wrought for the deliverance and restitution of his people; that which some understand of such, as upon the dissolution of the Babylonian captivity, embraced the first notice of the true God; and joynted themselves unto his people. See Exr. 6. 21. and the like, Est. 8. 17. Others, of those that should out of all parts be brought in unto Christ by the Ministry of the Gospel Chap. 5. Mal. 1. 11. Some of both, the one being as a type and fore-runner of the other.

and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.] Some expound this of the Jewish people, returning from the remote regions, into which they had been dispersed, Deut. 30.4. and whose ancestors in former times had been idolaters, Josh. 24.2, 3. but the most rather of the Gentiles, acknowledging, that their forefathers had fondly served and fed their hearts and hopes on

vain idols that were not able to do them any good, or to stand them in any stead, and by the service of whom they had gained nothing but loss, shame and sorrow; and it were extrem folly therefore for them their children to perfit and tread still in their steps. See Chap. 3. 24, 25. & 14. 20, 22.

inherited) got or gained; as Prov. 11. 29. *he that troubleth his own house, shall inherit wind; and the silly inherit folly*; Prov. 14. 18. *and the upright shall inherit good*; Prov. 28. 10. *for I conceive their conceit to be over-nice, who suppose in this term, an eye to be had unto their receiving their superstitious and idolatries, as an inheritance from their ancestors*, chap. 44. 17. 1 Pet. 1. 18.

(*Heb.* *A-ye*, or, *fallowed*, *Eph* 4.20. Chap. 10.14.  
varnity) Such as are their idols themselves, and endow  
chole with that follow them, *Id* 1.29. *Ch* 2.5, & 10.39, 3.5,  
and things *wherein* there is no profit; *Heb.* and in them  
there is not that profit: and in them, for, *wherein*: 23, and  
they, for, *why*, *Eph* 2.7, & 46.11. there is not that profit-  
eth; nothing that can profit, or is good for ought, *Eph* 4.4.  
10. Howbeit, some render it, and there is none among them  
(that is, among their false gods) that profiteth; that can do  
any good, or availeth ought, *Chap* 10.5. Nor is this version  
improbable.

V. 20. *Should a man make gods to himself, and they are no Gods?* Some suppose this words to be spoken by God in indignation, that his people who had had great, and so long experience of his power and deity, should not yet discover the vanity of idols made with mens hands, which the Heathen themselves should (out of them self and acknowledgement, See Ezech 42.17.—19. & 44.30, 31. Chap. 10.1. And thenceforth very probable, for in the inference, that seems hereupon grounded, ver. 21. However, the most Interpreters agree that way; cannot be the words of the convener of the Heavens confusion, further acknowledging with some detection, the extreme folly of their forefathers, that could be so foolish, as to believe, that such idols made by mans hand

**should be proper terms.**

Chap. 27, 28. Some render the words; *Can man* (the indicative in a potential notion); Chap. 12, 13. *Can man keep God's covenants, make him his life?* so worthily, Elly 2. *Can man know God by himself?* by his own strength? Elly 31-33. *Can they are men?* Others, *Can, or should, man sin again?* which are no Gods? and they, for which; as Chap. 6, 7. Mal. 2. And the pronoun demonstrative for the verb substantive; as Chap. 10, 3. *Can any man endure with me,* he is fully and forth, as to deem that his God, which neither himself hath made, nor can he find like him, wherefore he cannot know the nature of it, to be because it is the Father of many lands; Psa. 115, 14. Elly 8. Chap. 10, 3. Ho. 2, 6, or, that he can change the nature of things, as that God, which by nature is nothing else than God? or that he should attempt to do so? Elly 44, 16, 17. Chap. 1, 7. Cal. 4, 8. But an Interpreter of time rejecting all such, as but cold notions, thus rendeth and expoundeth the text; *Can any man (or, none), know God by himself?* as when we say, *Can any creature be a God to him?* but mean; Can he that is no God, make a God; give that to another creature, which he hath not himself; the words may well bear it; but leave it to the judgment of others.

V. 21. *Therefore behold I will for this once, cause them to know* Heb. *behold I am making them for this time, or turn, to know.*

*Therefore*] Because this people persist in their obstinacy, say some : others rather, because they are so addicted to idolatry, a sin so palpable, and in them wholly inexcusable, ver. 8. 20. *Efav* 2. 8. 9.

8, 20. May 1, 8, 9.  
I will cause them to know] I will teach them another lesson, by those evils, that I will inflict upon them, Eay  
8, 19.  
them] This people the Jews, ver. 8, 18.

*this once*] Or, *once for all*; as *Judg. 15. 3.* *Chap. 10. 18.* nor by divers petty or lighter evils, but by one that shall serve for all.

*I will make them to know my hand and my might.* ¶ The hearing of my hand, and what I am able to do, (Psal. 90.1.) by the sight and sense of those dreadful judgments now denounced, but not believed, when the same shall be inflicted upon them, ver. 18. for they seem to go out of the way here, both that understand the place of Gods power to be manifested in the deliverance and restitution of the Jewish people, ver. 19. and those also, that expound it of Gods might and majesty to be made known unto the convert Gentiles together with the Jews, Esay 66.19. as if the them here mentioned, were not the same with the them in the fore-going verse.

and they shall know that my name is the Lord.] Or, that Jehovah is my name, Psal. 83. 18. Eſay 42. 8. another manner of God then any of your idols are, Eſay 43. 11. one that can make my word good, Exod. 6. 2. Eſay 43. 12, 13. See Ezek. 6. 10, 14. & 7. 17. Chap. 23. 20. & 30. 24.

## CHAP. XVII.

[illegible]

for] Their idolatry, by way of eminency, for the hainoufulness of it here, so termed, (see Exod. 32. 31.) as appears both by the close of this verse, and by what followeth, verſ. 23. 34.

cutten] That is, cut, or engraven: for ſo the Hebrew word is commonly uſed, not only for to write in a book, Deut. 19. 30. Chap. 32. 10. but to engrave alſo in ſtone, or other like material, Exod. 24. 12. & 34. 1.

with a pen of iron] Such an iron tool as men uſe to carve or engrave with: as Job 19. 24. Of the word rendered pen, ſignifying firſt a pen to write with, Pfal. 45. a, then a tool to grave with, ſee on Chap. 8. 8.

and with the point of a diamond.] The former words here used, signifyeth properly the claw of a fowly; for from a *bird*, or *fowl*, it hath its name: but it is used also for the *nail* of man or woman, *Deut.* xii. 12. *Dan.* 4. 33. and because the claws of fowls, birds of prey especially, are strong and hard: Hence by resemblance, (such tools also), as artificers that work in hard matter, like the claws of fowls, engrave and pierce, are termed, as by some places in the *Scriptures*, *Isaiah* here, and by others else-where, out of the *Talmudists* Writings produced, may appear. So that by the word here, *rended point*, there seemeth no other to be intended, then what was *rended a pen* before; at least, that they were both names, if not of one and the same tool, of two tools not unlike the one to

the other; the other, resembling the *pen* of a fowl; the other, the *daw*, and both, as may seem also, among work-men, much of the same use. And hence, as here a *pen* of a fowl, for *pen* is the *pen* of a fowl, and *pen* is the *pen* of a fowl, is not a little difficulty; for some of the Jewish Critics would have it to be ignific any hard matter in general: and here, to ignific *bird*, or *fowl*, (supplying the word from *pen*); but this seems to me to be a little too much; and perhaps it is for an *bird* fowl, *joyning* *fowl* and it is together, Deut. 23. 13. and that it significeth not *adman* alone, (the point whereof, I suppose, was never in common use with the Jews,) but also *bird*, or *fowl*, as *adman* and *bird*, for the common use of it in the Chaldee, Deut. 8. 17, Job 28. 10. Psa. 174. 8. and it is strange, if then term ignific *adman*, how it came to misf a place in the fables of the Ephod; for another word was deemed to go for a *second* there. Ezech. 28. 13. *adman* will not make good, for *adman* is *adman*, and yet fable of the Jewish Salmians, on Elyf 3. 6. follow to say that this *adman* should ignific a worm; that Moes made use of, to cut out those precious stones whithout Solution, to cut out the *adman* for the *adman*, and the *adman* for the *adman*; the moderns the devil, and fetch out of Paradise by an Eagle: this was to confuse, a *misake* at most; by a more frivolous fable: but time it signifies a very hard stone, so called from its being so hard, and so difficult to be cut out, as the *adman* therein cut and engraved.

**rock.** But what use is there ordinarily, if we among favored people, where iron tools are wanting, of flints or flinty stones? In hard places, where there are no Jews, the flinty stones are the flinty stones of the Jews. Writers would not have said, *And he took a flinty stone, and smote him with a claw in the bare foot*; flinty means of the like, and thereby to be meant, what by further explication follows, *upon the table of their hearts*; for their hearts, say they, are elsewhere called hearts of *iron*, Ezek. 3:6, and in the *iron* to be *smitten*, Gen. 22:17. But because this seemeth an over-strict construction, I will not say that the flinty stones are they who by the *claw*, or *iron tool of the bare foot*, or *long-lasting love*, understandeth a tool not made of such a stone, but wherewith in such a stone, not soft, but hard marble, or rocky flints, things are wont to be cut and engraven: the rather, for that I find a *figure of iron*, not for a furnace made of such a furnace, but a furnace wherein iron is melted and wrought. Deut. 10:1. *Stretch out thine hand*.

[illegible]

of such persons as used to carry about them, the eagles, or  
names of those, whom they did in special manner affect, ei-  
ther drawn upon such tables, or engraved upon some agree-  
able stone, or metal, and done in their rings, or seals. See on *Ezra* 9. 16.  
And hereof let the Learned judge, how much more capable  
that the meaning should be, that the guilt of their sinfulness,  
to fast to their conscience, that all they could do, would not  
be able to raze it out, but that it would stand for ever firm  
and fresh, as upon record, there, *Deut.* 32. 34. *Ezay* 65. 6. But  
of this before,

and the horns of your altars.] In the former words was intimated their pernicacious disposition, in regard of their sin: in this, the perverseness of it; as if he had said; you will ask me, peradventure, how I can come to know, or tell what is in your hearts. Ver, God from whom I have, is, both the author and well-energer, v. 16. But he that is so well acquainted with the secret of your hearts, your counsels, and practices do openly publish and proclaim it: as it is intimated upon the tables of your hearts, so it is likewise portrayed upon the horns of your altars. In which term; the horns of altars, is intended the face of altars, as the horns were by mozt Witters deemed an allusion to be unto the face of man. Therefore in face of altars, is meant the face intimated upon the horns of the altar, a rite enjoined by God, and administered by idolaters in the service of their false gods: For Gods altar was a square, and at each of the four corners it was laid a riling of brass, so that the top, in the fashion of a table, was not of one piece, but of four, as the table of gold was burnt upon the altar, Exod. 37. 13. Deut. 4. 16. Now upon these, for expiation, was the blood of the sacrifice part of it, Lev. 1. 11. Lev. 4. & 16. 18. An open reproach whereunto being used by the idolaters, was the like notion of satisfaction for their iniquitous service, there present upon the horns of altars, and evident upon the face of them. Now this being the meaning of the text, the word of expiation may be mistaken here in a double notion, as if it were said, engrave upon the tables of your hearts, (for the terms are collective) and painted (for of blood that is most proper) upon the horns of your altars. But this is not our sense, but rather, engrave upon the people (as the thunders and lightnings) saw the one, heard the other, Exod. 20. 18. & Deut. 4. 12. Ye have no similitude, a voice only heard ye: as if to that of the Apostle, I made you to drink milk, not to eat meat; or did you not with meat, & wine, & such like things, do drink and feed upon the word of Christ? But this doing doth not mean, to feed upon the word, but to be subject to respect not the blood, but the word, or the sprinkled upon the altars; but to the names of the gods, that as they were worshipped, inscribed, or engraven, upon the altars: Of which, see A.C. 17. 23. and that in the term of *horns* is intimated, that by, and for those, their abominable practices, they should be as with the horns of altars, as the horns of altars. See I. Kings 25. 11. But the former sense is the more probable, and is intended by the mozt. However fetter it be taken, there is in the text the participle used, for, upon, as Pfla. 4. Ch. 15. and a passage from person to person, from the third to the 2d.

v. 2. *And they their children remember their altars and their graves* (Heb. *zabharim* and *qibbim* [qibbim]). According to this version, which the old Laune holds forth, the meaning should be, that the children took after their parents, treading in their idolatrous steps, while they kept in, or called to mind their counsels of the kind, and the places wherein they adored their gods; as the former version Chap. 7. 8. But the *Septuagint* for *Paraphrasis*, whom both the Jewish Commentaries, and some of ours, follow, render the words *As they remember their children*, (*Heb. according to the remembering, or remembrance of their children*) to remember *their altars and their graves*; as, *as they remember their altars and graves*, so they remember the daily remembrance of whom, being most dear and precious to them, is very pleasing and delightful; so are their men wont to mind and think upon continually with much pleasure and delight, the places wherein they do service to their idols, but not to remember the altars and graves of their fathers. Chap. 7. 31, 32. 29. See for the form of speech, *Psalm 106. 4* Chap. 1. 7. and for the supply of the verb from the former branch, Gen. 1. 16. & Chr. 10. 11. *Elyo 10. 5* Chap. 1. 10. Thus read, (which I come to now) to the general sense, *And they their children remember their altars and their graves* to come into their idols. See Chap. 7. 5, 8. For that seems too much forced, which some Jewish ones suggest, of making *mnemorialis* of their children, by turning them in fire to their idols according to that, Lev. 23. 10. *And ye shall eat the fruit thereof* (the fruit of the tree) *for a long time remember their fathers practices*, when the evils that they suffer from them, shall stick close to them.

*verse 9* See apart and abate for idolatrous services, *Judg. 3. 7*, *Elyo 1* See Chap. 27. 9.

*verse 10* Or *as they remember* Chap. 32. 20, or *with the great trees* (*Heb. grove trees* but taken collectively) *the grove trees* (or, with confining trees). So is the particle *ut*,





































[illegible]

ceived from him : those that propound and assert this fable, reject those former explications that have reference to Gods Prophets, whom they should either believe, or undermine ; because it is said, *each one from his friend, fellow, or familiar* ; in which manner the Holy Ghost would not speak of the true Prophets, as if any such relation and communion were between them and their counsellors ; but not to insinuate on that, which might be hereunto returned, *that a man and his neighbour, brother, friend, fellow, or familiar* ; is in the Holy language no more than one and another : and is one from another, here may well be no other, than the false Prophets from the people ; as, *one to another*, the false Prophets to the people

their followers, ver. 39. against this exposition may well be urged, that *my words* here answereth to what went before; that *they were opposed to the means, doctrine, offices and decrees of the counterfeit Prophets,* ver. 28, 29. cannot fully be understood of them, or applied unto them; as by the words *that they were opposed to the means, doctrine, offices and decrees of the counterfeit Prophets* there are manifestly seen some things that were not theirs, which are omitted in their connecting from Gods people such unlearned men, as they ought to have delivered unto them, and have acquainted them withal: so which purpose they are charged, not to have endeavored, as they should have done, to reclaim them from their apostasy, and to have exhorted them like the Scribes being armed with Luke, 11.52. and the Apollo purged himself, Act. 20.27. But I conceive rather the meaning to be, that by their cunning ferches and flatteries, they had deceived many of those who were called by the name of God, whereby his Prophets had been delivered unto them, and they had sometime seemed to heed and regard, yet, due to execution: as our Saviour faith, *that the Devil was fallen from heave, &c.* *Feed of the seed of the woman,* Gen. 3.15. *the seed of the woman shall bruise thy heel,* Gen. 3.15. *whom man shall love more than me,* Luke 8.12. it is thus whom we sometime need to take before, of inflicting the curse and authority of Gods Word. An inference whereof is, that we must beware how we receive the teaching of these false Prophets proceeding from that which by Jeremiah, Jer. 23.16. is said to have been formerly wrought unto, Chap. 34  
—E.T.—

that life is their tongues.] The word here used is by Critics di-  
 verſly taken, and that among the Jewiſh Critics them-  
 ſelves. Some of them expound it, as the word is in its native,  
 proper, and moſt uſual acception ſoundeth : *that take their*  
*tongue*, that is, as our verſion giveth it, *that life is, or make uſe*  
*of*



[illegible]





p.xxv. Annotations on the Book of  
because of the sword] Heb. from before, or, from the face of  
that is, by reason of; as chap. 23. 9.

generally comprehending the people, in this verse are  
next, by name more particularly there recited; and he  
termed, because, say they, their borders and confines were  
termined the one with the other. Others, going the  
way for notion of the term, understand it, as having  
reference to the verse before-going; of such people as  
mingled in their places of habitation with the Egyptian

fort Carthage is generally acknowledged to have been  
or petty Kings, that held from, and were as vassals unto  
hereditary crown of that State; or, *Kings, for, Princes, and*  
*lers,* as chap. 17. 20. & 19. 3. & 20. 5. the rather here to

nearh on this wife,  
נמסעצקרשרח  
ישחור הרגבא

אבג דהוזחטיכב  
ה ש ר ק צ ע ס נ מ ל

6.1. Deut. 3: 24, Jon. 3: 4, Act. 1: 1  
the term of *beginning*, (if any  
emphasis

emphatics be in) having an hint of their precedence in regard of some others, ver. 18, *or what God had already begun to do in the purpize of Jerusalem by Nebuchadnezzar: whereof also there is*

*And Joseph, who is called by my name* [on Jerusalem, which is called and accounted in a more special and peculiar manner, mine own city, Heb. *upon which my name is called* : as Ch. 7:10, 15, 16, & 32, 34.

*And Joseph, who is called by my name* [Heb. *being acquired by me, and Joseph, who is called by my name*].

Ch. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802,

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V. 34. *How ye shepherds and cry!* outcry, chap. 4. v. 6. & 2. 2. 6. See ver. 36. 37. 38. 39. Kings and Princes; for again, these evil denominated, ver. 38. 36. So 32. 33. & 3. 1.

V. 35. *wait on your flocks in the afflicts!* Suffer in afflicts they used to laychmelt in lament mourning and humiliation, Job 11. 41.

V. 36. *principal of the flock!* Either ye shepherds, and chief Governors; or ye chief among the people, Ezekk. 34. 1. 2. 3. 4. 5. the meane and poore flock both the coles swim, when the plume 27. 14. & 2. 1. 15.

V. 37. *for the dayes of your slaughter, and of compulsh!* Heb. *your dayes for slaughter* the time defined for the slaughter, *ye say ye say* come as ye say, *ye say* the word in our Vestion might seem to say, and ye shall fall like a pleasant rest, Heb. 2. 9. the opposite See chap. 22. which there is no deliver, or deliver, or deliver, as Venice galies, and reason of their fineness are with the fenn dashed to pieces, and being once defined, or fet together again, or, while they are whole, him of no worth, Psal. 3. 1. 2. chap. 22. 8.

V. 38. *And the shepherds shall have principal of the flock to escape!* Heb. *The shepherds, and escape from the shepherds* 2. 14.

V. 39. *A voice of the cry of the chief of the flock shall be heard* out of the shepherds, and an howl out of the flock, Heb. *a voice of cry, for a loud cry*, 51. 1. 2. a grievous out of the flock.

V. 40. *For the Lord hath spoiled their pasture* hath destroyed, and laid waste their Kingdoms and States; or, dispersed, Flocks, that is, the people that lived in 13. saw the word is, with them.

V. 41. *And the peacable habitation* peace, structures, and goodly buildin livd and dwelt quietly, as in places through the fierce wrath of God Heb. *The habitations* as a Sam. the allegory run on, as taken from sleep-compass; of peace; as Elay 33. 20. *habitation* though I cannot accord to *word* *place* here, an allusion to be used, Psal. 72. 4. because the fardness of the murr the hope and fence of this place on ver. 30.

V. 42. *because of the fierce anger of the Lord* because of the Lord. See chap. 8. v. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 43. *He hath fufayed his count,* smelt, (the relative supplied; *smelt* left, as a young lion, as chap. 2. 1. 7. 18. is count abroad as a young lion, ver. 44. chap. 49. 19. 2. 10. 44. for a scattered interpreter, it may expound leaving his place among his people, dwell with, and so exposing them, did, on, unto ruine and destruction; chap. 2. 10. 44. then to be used, as a lion, the resemblance to look over all and *for their land is desolate* He proce and gleaned of their howling, ver. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 44. *because of the fierceness of the oppression* (as Elay 19. 13.) *of the oppression* from anid from chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 45. *for the* lionant; and chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 46. *for the* lionant; and chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 47. *for the* lionant; and chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 48. *for the* lionant; and chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 49. *for the* lionant; and chap. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 7

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37. who condemn  
 of *Jerusalem the Son of*  
 38. *wisdom* *penalty to be*  
 39. *was chap. 15*  
 Heb. *was in this world*  
 40. *the heart of the people*  
 41. *in which the Lord*  
 42. *dwelt*  
 43. *The inhabitants of*  
 44. *use* Chap. 7. 3. *Pfal.*  
 45. *took into them* ; All  
 46. *that* *give* *in*  
 47. *ignorance* , nor *they*  
 48. *Ac. 2. 17.*  
 49. *Eccl. 4. 2.* *12. 3.*  
 50. *any* *every* *one* *from*  
 51. *his* *which* *purpose* *to*  
 52. *do* *to* *God*  
 53. *10* *which* *is* *the*  
 54. *will* *of* *God*  
 55. *Ac. 2. 17.*  
 56. *the* *same* *in* *effect* ,  
 57. *18.*  
 58. *11.*  
 59. *I will* , or , *shall*  
 60. *will* . *Eccl. 24. 9.* *chap. 14.*  
 61. *which* *I* *am* *thinking* ,  
 62. *3.*  
 63. *evil* *between* *evil*  
 64. *iniquity* , and *evil* *of*  
 65. *the* *one* *against* *the*  
 66. *where* *there* *is*  
 67. *and* *where* *there* *is*  
 68. *So* *Chap. 4.*  
 69. *And* *for* *unto* *them* ,  
 70. *10.*  
 71. *me* , *to* *walk* *in*  
 72. *my* *law* *that* *is* *live*  
 73. *10.* *12.* *which* *18* *19.*  
 74. *10.* *12.* *which* *18* *19.*  
 75. *10.* *12.* *which* *18* *19.*  
 76. *10.* *12.* *which* *18* *19.*  
 77. *10.* *12.* *which* *18* *19.*  
 78. *10.* *12.* *which* *18* *19.*  
 79. *10.* *12.* *which* *18* *19.*  
 80. *10.* *12.* *which* *18* *19.*  
 81. *10.* *12.* *which* *18* *19.*  
 82. *10.* *12.* *which* *18* *19.*  
 83. *10.* *12.* *which* *18* *19.*  
 84. *10.* *12.* *which* *18* *19.*  
 85. *10.* *12.* *which* *18* *19.*  
 86. *10.* *12.* *which* *18* *19.*  
 87. *10.* *12.* *which* *18* *19.*  
 88. *10.* *12.* *which* *18* *19.*  
 89. *10.* *12.* *which* *18* *19.*  
 90. *10.* *12.* *which* *18* *19.*  
 91. *10.* *12.* *which* *18* *19.*  
 92. *10.* *12.* *which* *18* *19.*  
 93. *10.* *12.* *which* *18* *19.*  
 94. *10.* *12.* *which* *18* *19.*  
 95. *10.* *12.* *which* *18* *19.*  
 96. *10.* *12.* *which* *18* *19.*  
 97. *10.* *12.* *which* *18* *19.*  
 98. *10.* *12.* *which* *18* *19.*  
 99. *10.* *12.* *which* *18* *19.*  
 100. *10.* *12.* *which* *18* *19.*







24:30 The Lord Heb-  
 24:31 *Heb-Heb*  
 24:32 *Heb-Heb* (chap. 5:23)  
 24:33 by thy lying tales  
 24:34 men to stand out  
 24:35 animonies and men-  
 24:36  
 24:37  
 24:38  
 24:39  
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 24:98  
 24:99  
 25:00

refuse of the Elders, the Priests, and to the  
 [the] *buchendreeker* had car-  
 [.] In this Chap-  
 3. may appear, is  
 sent by Jeremy to  
 Babylon, wherein he  
 their present estate  
 their deliverance should  
 to such Prophets, as  
 agreement, ver. 8, 9, pro-  
 nounce return to God,  
 and, 10, 11, 12, 13, 14,  
 refuse of that na-  
 10. and against  
 with them at Babylon,  
 of a letter upon the  
 wall, exciting them  
 for it, with a denun-  
 for the same, ver-  
 15. 16. 17. 18. 19. 20.  
 refused, not for con-  
 : but to make  
 ere ensuing : as Eze-  
 31.  
 So veras :  
 iseth, because some of  
 and other of them,  
 of the captivity : as  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 77



to get ease of their pains.  
 as a woman in travel] Heb. as one bearing, or bringing forth.  
 See Chap. 4. 31. & 49. 22, 24.  
 and all faces are turned into paleness:] As is wont to be in  
 extremity of fear, Joel 2. 6. the word properly implyeth the  
 colour of corn blasted, Deut. 28. 22. the old Latine rendreth  
 it by a word that signifieth the disease commonly termed the  
 yellow jaundice.





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*have mercy on his dwelling places.* Or, *dwellings*, or, *tavernacles*; as it is rendered, Num. 24.5, Pfal. 43. & 84.1. on them for him, Efav. 147. See the like phrase, Pfal. 103.14.

*And the city shall be builded upon her own heap.* Or, *heap*, or, *ruins*. The Jews were to build up Jerusalem upon the foundations of their fathers' ruins. Psal. 79.1. Efav. 25.8 & 37.26. So is the word used, Ruth. 3.16, Job. 18.28, Chap. 49.2, or, as others, upon *her little hill*: which the margent of our Bibles exhibeth: as if the word signified *an hillock*, or, *a knole*, such as Jerufalem stood upon, though fitter in a plain. See Chap. 17.3. But this the Jewish Doctor not content with, would have it, as if it meant, *the city shall be builded upon her place*, that is, upon the land of Israel, (though therein we need not believe him) and a participle or participial from this root hath a notion of height, and is rendered eminent, Eccl. 17.22. *on a mountain lofty and eminent*. However, others take it more generally, as the Chaldee, who there render it *upon her place*, that is, upon *her fat*, or, *bosome*, upon *her former plumpness*, as if it had been said, *she shall be builded upon her place*, to signify, or dole, [Job. 1.13,] the title that *food* find upon *her fat*, or *plumpness*, and had not been ruined in the surprisal. Though that

6. Others, of Christ, who as a Priest  
unto God for us, and by whom we  
Joh. 14. 6. Eph. 2. 18. Heb. 4. 15, 16  
1 Pet. 3. 18. in whom without que-  
rely made good : and the order

tion this was most consum- there denounced against the wicked  
e of the context is not amiss the false Prophets by whom they w

and among Gods people, and  
were seduced: and so would  
some

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Some have it to be here; as forreling what shall befall the  
obitinate wicked among them, that kept aloof from God ei-  
ther in heart, or in life, or in both, Chap. 12.2. notwithstanding  
the gracious goodness of God exhibited and made good  
unto those that sincerely drew near unto him, ver. 21. which  
they should have no share in, but should taste deeply of his  
wrath. So Esay 65.20. Chap. 17. 5.6. But others rather,  
the most and best, conceive it to concern here the heathen  
people, the enemies of God and his Church before pointed  
at, ver. 16.20, the destruction of the one being usually joined  
with the other, and making way to the deliverance of the other. So

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V. 24. *The fierce anger of the Lord shall not return untill he have done it, and untill he have performed the intents of his heart*] See Chap. 23. 20. the pronoun *it*, needed not here more then there.

in the latter dayes ye shall consider it.] See likewise on chap. 23. 20. where only the phrase of *considering*, or, *understanding*, is by a gemination made more emphatical.

## CHAP. XXXI.

Ver. 1. **A**t the same time, *said the Lord,* This introduction evidently sheweth that the fore-going Chapter, and this do joyntly make up one Sermon or Prophecy. For in it, the Prophet after a cloze of that, with a denunciation of destruction to the enemies of Gods people; doth in this return again to the prosecution of Gods gracious promises to his people; in the reduction of them into their own land again, restitution of their state, multiplication of their number, collation of peace and plenty, increase of their abundance, renovation and amplification of his covenant with them, ver. 12 — 34, and the continuation of his favours with them to posterity for ever, ver. 35 — 40.

30.24, for [where that] Chapter ended, this beginning) that is, after the return from the Babylonian captivity in part, but more completely, and principally, under the Messias, Chap. 30. 9. of whole times the Jewish Doctors themselves observe, that the Prophets use to speak in those terms, Esey 2. Chap. 48. 7. and 49. 30. Hof. 3. 5. Mic. 4. 1.

*And I will be the God of all the families of the earth, and they shall be my people!* Now of Jewish people, but of all also, of all the world, and of all other that shall be called and adjoined unto them, Chap. 18. 8. & 30. 3-4, 22. for to that last this habit reference. See to the same purpose, Ezek. 37. 19, 22. Hof. 1. 10. & 2. 1. A. 2. 39. Rom. 11. 26.

V. 2. *Thus saith the Lord, The people that were left of the sword found grace in the wilderness.*] God to put them in hope of further favours, mindeth them here of his former mercies. So Chap. 2. 2. The words most read, as we have them here, in the time past, by the people left of the sword, understanding, either those that escaped the sword of Pharo, who pursued them with a full purpose to cut them off and destroy them, Exod. 14. 9. 10. & 15. 9. or as some, that survived the execution done by the Levites against them for their idolatry about the golden calf, Exod. 32. 27. 28. or, as others, the

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appeared] Heb. *been seen*: in the manifestation of his providence for his peoples good and safety; as Gen. 22. 14. Psa. 136. Zach. 9. 14.

10.16.16: *28:19.14.9* *They loved thee with an everlasting love.* [The twelve are the Lords words,] is generally received; but according to our version, interpreting the word *fajing*, between thee and the former branch of the context, it may be deemed that they should be the words of God uttered long ago, at which time he is appeared to his people. Whereas indeed they are ascribed to the prophet, and the prophet is not the subject of the answer to the peoples complaint covertly inclosed in the former-mentioned psalm; affuring them of the continuance that affection to them, that in former times he had born toward them, and manifested unto them: and instead of *fajing* therefore, *say* they, might be supplied, as *Elas* 58.3. but referring it to the speech fore-going, and annexing it to the close of the former clause, as also to the words following, *and their prayer be rendered unto thee*, and as *Chas* 8.8.3. *Let this voice be perpetual, or, everlasting*, *Heb.* *loos perpetuity, or, eternally*; as *himself* of *perpetuity*, *Elas* 54. and, [*joy* of *perpetuity*, *Elas* 61.7. My love and affection continueth till the flame to thee, and to I shall do for ever: or, some other, with reference to the time, *to love thee for ever, or, to love thee, or, to love thee, or, to love thee*, and so forth, as a flame affection that in former ages I bare towards thee; as both the terms of the text, and the drift of the context w

breac; for the word here used hath refer'd to the time past, as well as to the future, *Eph. 85, 28. & 63, 91. 3. Mal. 3, 2. & 3, 6. Joh. 1, 31. Rom. 11, 29.*

*therefore must I loving kindness have I drawn thee.* *2. Joh. 1, 9.* *3. Joh. 1, 9.* as, for me; I have loved thee and bind thee engage thee to me with many benefits, as with words and bands of love, *Hof. 10, 4.* or, as others, *I will draw thee* *2. Joh. 1, 9.* after me, *Cant. 1, 4. Joh. 6, 44.* or unto repentance, *Rom. 2, 4.* But others rather, both of the Jewish writers and others, conceive the words here used, to signify that God will draw thee, but extend to some of the Jewish people, *Exod. 19, 21.* *1. Joh. 1, 9.* *2. Joh. 1, 9.* *3. Joh. 1, 9.* *4. Joh. 1, 9.* *5. Joh. 1, 9.* *6. Joh. 1, 9.* *7. Joh. 1, 9.* *8. Joh. 1, 9.* *9. Joh. 1, 9.* *10. Joh. 1, 9.* *11. Joh. 1, 9.* *12. Joh. 1, 9.* *13. Joh. 1, 9.* *14. Joh. 1, 9.* *15. Joh. 1, 9.* *16. Joh. 1, 9.* *17. Joh. 1, 9.* *18. Joh. 1, 9.* *19. Joh. 1, 9.* *20. Joh. 1, 9.* *21. Joh. 1, 9.* *22. Joh. 1, 9.* *23. Joh. 1, 9.* *24. Joh. 1, 9.* *25. Joh. 1, 9.* *26. Joh. 1, 9.* *27. Joh. 1, 9.* *28. Joh. 1, 9.* *29. Joh. 1, 9.* *30. Joh. 1, 9.* *31. Joh. 1, 9.* *32. Joh. 1, 9.* *33. Joh. 1, 9.* *34. Joh. 1, 9.* *35. Joh. 1, 9.* *36. Joh. 1, 9.* *37. Joh. 1, 9.* *38. Joh. 1, 9.* *39. Joh. 1, 9.* *40. Joh. 1, 9.* *41. Joh. 1, 9.* *42. Joh. 1, 9.* *43. Joh. 1, 9.* *44. Joh. 1, 9.* *45. Joh. 1, 9.* *46. Joh. 1, 9.* *47. Joh. 1, 9.* *48. Joh. 1, 9.* *49. Joh. 1, 9.* *50. Joh. 1, 9.* *51. Joh. 1, 9.* *52. Joh. 1, 9.* *53. Joh. 1, 9.* *54. Joh. 1, 9.* *55. Joh. 1, 9.* *56. Joh. 1, 9.* *57. Joh. 1, 9.* *58. Joh. 1, 9.* *59. Joh. 1, 9.* *60. Joh. 1, 9.* *61. Joh. 1, 9.* *62. Joh. 1, 9.* *63. Joh. 1, 9.* *64. Joh. 1, 9.* *65. Joh. 1, 9.* *66. Joh. 1, 9.* *67. Joh. 1, 9.* *68. Joh. 1, 9.* *69. Joh. 1, 9.* *70. Joh. 1, 9.* *71. Joh. 1, 9.* *72. Joh. 1, 9.* *73. Joh. 1, 9.* *74. Joh. 1, 9.* *75. Joh. 1, 9.* *76. Joh. 1, 9.* *77. Joh. 1, 9.* *78. Joh. 1, 9.* *79. Joh. 1, 9.* *80. Joh. 1, 9.* *81. Joh. 1, 9.* *82. Joh. 1, 9.* *83. Joh. 1, 9.* *84. Joh. 1, 9.* *85. Joh. 1, 9.* *86. Joh. 1, 9.* *87. Joh. 1, 9.* *88. Joh. 1, 9.* *89. Joh. 1, 9.* *90. Joh. 1, 9.* *91. Joh. 1, 9.* *92. Joh. 1, 9.* *93. Joh. 1, 9.* *94. Joh. 1, 9.* *95. Joh. 1, 9.* *96. Joh. 1, 9.* *97. Joh. 1, 9.* *98. Joh. 1, 9.* *99. Joh. 1, 9.* *100. Joh. 1, 9.* *101. Joh. 1, 9.* *102. Joh. 1, 9.* *103. Joh. 1, 9.* *104. Joh. 1, 9.* *105. Joh. 1, 9.* *106. Joh. 1, 9.* *107. Joh. 1, 9.* *108. Joh. 1, 9.* *109. Joh. 1, 9.* *110. Joh. 1, 9.* *111. Joh. 1, 9.* *112. Joh. 1, 9.* *113. Joh. 1, 9.* *114. Joh. 1, 9.* *115. Joh. 1, 9.* *116. Joh. 1, 9.* *117. Joh. 1, 9.* *118. Joh. 1, 9.* *119. Joh. 1, 9.* *120. Joh. 1, 9.* *121. Joh. 1, 9.* *122. Joh. 1, 9.* *123. Joh. 1, 9.* *124. Joh. 1, 9.* *125. Joh. 1, 9.* *126. Joh. 1, 9.* *127. Joh. 1, 9.* *128. Joh. 1, 9.* *129. Joh. 1, 9.* *130. Joh. 1, 9.* *131. Joh. 1, 9.* *132. Joh. 1, 9.* *133. Joh. 1, 9.* *134. Joh. 1, 9.* *135. Joh. 1, 9.* *136. Joh. 1, 9.* *137. Joh. 1, 9.* *138. Joh. 1, 9.* *139. Joh. 1, 9.* *140. Joh. 1, 9.* *141. Joh. 1, 9.* *142. Joh. 1, 9.* *143. Joh. 1, 9.* *144. Joh. 1, 9.* *145. Joh. 1, 9.* *146. Joh. 1, 9.* *147. Joh. 1, 9.* *148. Joh. 1, 9.* *149. Joh. 1, 9.* *150. Joh. 1, 9.* *151. Joh. 1, 9.* *152. Joh. 1, 9.* *153. Joh. 1, 9.* *154. Joh. 1, 9.* *155. Joh. 1, 9.* *156. Joh. 1, 9.* *157. Joh. 1, 9.* *158. Joh. 1, 9.* *159. Joh. 1, 9.* *160. Joh. 1, 9.* *161. Joh. 1, 9.* *162. Joh. 1, 9.* *163. Joh. 1, 9.* *164. Joh. 1, 9.* *165. Joh. 1, 9.* *166. Joh. 1, 9.* *167. Joh. 1, 9.* *168. Joh. 1, 9.* *169. Joh. 1, 9.* *170. Joh. 1, 9.* *171. Joh. 1, 9.* *172. Joh. 1, 9.* *173. Joh. 1, 9.* *174. Joh. 1, 9.* *175. Joh. 1, 9.* *176. Joh. 1, 9.* *177. Joh. 1, 9.* *178. Joh. 1, 9.* *179. Joh. 1, 9.* *180. Joh. 1, 9.* *181. Joh. 1, 9.* *182. Joh. 1, 9.* *183. Joh. 1, 9.* *184. Joh. 1, 9.* *185. Joh. 1, 9.* *186. Joh. 1, 9.* *187. Joh. 1, 9.* *188. Joh. 1, 9.* *189. Joh. 1, 9.* *190. Joh. 1, 9.* *191. Joh. 1, 9.* *192. Joh. 1, 9.* *193. Joh. 1, 9.* *194. Joh. 1, 9.* *195. Joh. 1, 9.* *196. Joh. 1, 9.* *197. Joh. 1, 9.* *198. Joh. 1, 9.* *199. Joh. 1, 9.* *200. Joh. 1, 9.* *201. Joh. 1, 9.* *202. Joh. 1, 9.* *203. Joh. 1, 9.* *204. Joh. 1, 9.* *205. Joh. 1, 9.* *206. Joh. 1, 9.* *207. Joh. 1, 9.* *208. Joh. 1, 9.* *209. Joh. 1, 9.* *210. Joh. 1, 9.* *211. Joh. 1, 9.* *212. Joh. 1, 9.* *213. Joh. 1, 9.* *214. Joh. 1, 9.* *215. Joh. 1, 9.* *216. Joh. 1, 9.* *217. Joh. 1, 9.* *218. Joh. 1, 9.* *219. Joh. 1, 9.* *220. Joh. 1, 9.* *221. Joh. 1, 9.* *222. Joh. 1, 9.* *223. Joh. 1, 9.* *224. Joh. 1, 9.* *225. Joh. 1, 9.* *226. Joh. 1, 9.* *227. Joh. 1, 9.* *228. Joh. 1, 9.* *229. Joh. 1, 9.* *230.*

nele to *re*, *lee* in the *Words next following*.  
 Again it will be observed, that *re* is *to be built*; i. e. that  
 shall be reformed and fertilized again; a metaphor taken from  
 architecture: for, faith the Rabbinne, as timber and stone  
 and other materials are diffipated and dispersed, when a  
 building is diffolved and pulled down; so in re-edifying of  
 they are gathered and brought together again, and the  
 brick is raised by the conjunction of the many stones.  
 With another: *re* is *to be built* again, as it is with this peo-  
 ple when they were dispersed by depoporation, had  
 State dissolved, which God by the collection and reduction  
 of them unto their own land, and setting of them to the  
 promiss for as *re*-edified and build up again, Psa. 51. *re*-  
 102. 16. & 147. 2. chap. 24. &c.

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about nine: for some *leant* or *laid*-ridden, it is not unlike  
they hung them on, when they made use of them. How-  
ever, a learned Writer would rather have the words rendered  
*thou shalt also wear thy tabrets*: and the word is applied, a  
sometime to that wherewith one is adorned, *Elyas* 6*1*, *10*.  
2. 23. In other-while to the party or thing adorned: as *Ezekiel*  
16.11. and, faith he, in times of publick jollity, the timbrels  
were wont to be adorned and set out with garlands: and  
suppose indeed, that the meaning may well be, whether any  
such garlands were used about them, and be aimed at, or no,  
that they should fustibly over and trim up their tabrets again  
which had been cast aside and neglected before.

go forth in the dances of them that make merry.] As the  
damself: also used at such times to do, Judg. 11. 34. & 21.  
21. 1 Sam. 18. 6. So ver. 15. Of the latter word, see  
Chap. 15. 17.

V. 5. *Thou shalt yet plant vines upon the mountains of Samaria;* Another note of times of publick peace and security when men apply themselves unto tilling and planting, which in times of war or dread and danger they are wont to neglect; as uncertain to enjoy, reap or receive any fruit of their labours, *Judg. 6. 3, 4, 11.*

*upon the mountains* Deemed fittest for vines, as affording the best grapes, and such as yield the strongest wines. *S. Ezek. 36. 8, 9. Joel 2. 18.*

of *Samaria*. The head-city and royal seat of therein is King 16:24. *pu* fœmeine, as Israel, for that whole State and the land polluted by them chap 23:13. Ezekiel 16:46. Ho 7:1. 8:5. 9:5. Amos 6:1. hence *the mountain of Samaria* is called *the mountain of Samaria* 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. This is deemed, to have been in part fulfilled, after the return from the Babylonian captivity; and that partly in many of the ten tribes that returned back into the land of Israel, and partly in the tribe of Judah, who again, and partly in the Jews, who remained at sometimes much of that country; to which purpose are produced *the words of Josephus antiquities*, lib. 3. cap. 8. the letters of two David to King Achish, and the letters of King Achish to King Ruler, wherein upon their conquests made in those parts they assign the land of Samaria with some other regions thereabout unto the Jews, but was to be more fully accomplished in the reformation of the Church under the Messiah. See Ezek. 37:21.

the planters [planted plant them, and] shall eat them as common things." *Heb. [planned them, and] shall eat them as common things.* Chap. 14.6. After the time both of the unincircumcised, which continued three years after the first planting of them, completed, and of the sanctification of them, which lasted unto the fourth years end, now expired, those that planted them, shall in the fifth year eat freely of the fruit thereof. See the Law *Lev. 19.23, 24.* And in the sixth year, when they shall have planted them, shall in the due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for, being either destroyed or devoured by strangers, *Exay 6. 21, 23.* of the use of which word, see *1 Sam. 21.5.*

V. 6. For there shall be a day] Heb. there is a day. A time is set, and shall surely come; as Eay 11.10. Zach.14.7. that the watchmen upon the mount Ephraim] Heb. the watchers, or keepers, on mount Ephraim; for there is no article the text; and, *mount Ephraim*, fourtheth better with us: also it is rendered Judg.19.1 I Sam.1.1. Ephraim; as, *Samaria*, for that whole land or State: the reason whereof, see Eay 7.2. there is a defect of the particle *that*, as Chas. 25.12.

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a pleasant child.] Heb. a child of delights: viz. a child of delights, *Ezay* 5.7. and, *delights*, for, such an one as any person taketh exceeding great delight in, *Prov.* 8.30.

For I said I *spoke against him*, I do earnestly remember and expect that  
These words are very variously both rendered and explained. The  
Thou hast rendered the former: but the latter is a very plain  
as delivered in the original. Some of them thus rendered  
I have *been* *spoken with* him, (that is, further furnished  
I admonished him) I *shall have thoroughly minded* him (that is,  
abrupt and in fulgent). But this leaves *him* *long* *time* *to*  
dealing with him, I have not ceased from time to time  
to no purpose: but yet I *will think on him*; I *will*, for all that  
remember him still in mercy. But the latter is a very plain  
thing freely to say to the Chaldees, who swarvel too much for  
the Hebrew, paraphrasing the text to this purpose, *Since thou*  
*saist that he began to lay to the words of my Law in his heart,* I *will*  
*saist* *that he began to lay to the words of my Law in his heart,* I *will*  
*saist* *that he began to lay to the words of my Law in his heart,* I *will*  
them to be true. *Forasmuch as I had said, &c.* Some  
of them thus rendered, *I am still mindful of him*, that is, Ever  
I *spoke unto him*, and entered into covenant with him.  
Deut. 32. 1. & 3. I have not turned towards him as he should  
be, he hath not been my friend, as he should have been.  
I have continually retained my first affection to him, at  
to fill do, ver. 3. Others, *Ever I said I spoke against him*  
(threatening to chastise them, Hof. 10. 10.) I *spoke against him*  
*remember, or, think upon him*, in his heart, I *will* *remember*  
and afflictions of judgment against him, notwithstanding  
lastly, *So oft as I speak of him, I am mindful of him*; I *will* *remember*  
is, So oft as I have any occasion to speak against him, I am in  
as present I have by me. See Eley 49. 14-16. And this is  
I *conquer* with.

27. a place parallel to this; *so oft as thou speakest of him, thou*

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*create a new thing on earth*; as Chap. 13. 5. the rather future; because the next clause is generally so rendered will do a strange thing, such as is not ordinary: so the word of *creating* is frequently used, Esay 4. 5 & 65: 1. *new*, for *strange*, Esay 42. 6 & 43. 19. Mar. 16. 7. Act. 19. For as for that great man conceit, who readeth the time past, as spoken of the peoples uncouth carnal supple few or none therein concur with him; and of anon.

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25. Diverse interpretations of this verse arise from the Jewish people's fondness of the Church of Christ, rather than of the Church of God. The one being subordinate to the other as the type implied to the type, or rather, as in the church in the one, but more fully to be effected and fulfilled in the other; to wit, that the Jewish people in the Christian Church afterwards, though in regard to low and dejected condition, compared to the weak and sorrowful, Lam. 1:16. Rev. 18:1, 2, yet should still strive against their temporal enemies, the one, Elyas 4:11. Spiritual adversaries, the other, Lam. 1:16. The people of God will be compared to men of much might, Rom. 8:37. Eph. 6:10. 1 Joh. 4:4. & 4. Eph. 12:11. which is the genuine sense of the place.

29.11.  
*As yet they shall use this speech in the land of Judea, as they did thereof, when I shall bring away their captives, Lord wills the conquest, of habitation of justice, and mountain of A further intimation of the reformation that shall live and converse of those, whom God shall preserve again, and bring home to their wanted places &c.*  
 Rem. See *Ezay* 1. 25—27. & 4. 3, 4, & 60. 21, & 62. 1.  
 [As yet] *Yet*, *Yet again*; as *ver.* 7, for the particle *yet* is not a continuation of former presence *ad*; but of ringing or renewing of somewhat formerly used, & some space of time had been since intermitted.

they shall use this speech] Or, this speech shall be used, they shall say this word: the verb used indefinitely 126.6. *Elsay 8.19. Math. 24.14. Luk. 12.10.* So ver. in the cities thereof] *Heb. of him, or, his cities: as habitation not to the land, but to the people.*  
where I shall bring again their captivity] Or, when I bring back their captives as ver. 13. *Ps. 147. 7.*  
The Lord beileveth. The usual form of salutation well-wishing *Ruth 2.4. Ps. 129. 8.* for the expedition narrow that the Jewish Doctor gives it; Never made destroyed again.

*mountain of holiness*] Or, *holy mountain*; as Psal. 11. 9. in reference to mount Sion, whereon the Temple stands, the principal seat of Gods solemn service; w

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of these times they shall be gathered together unto God, howbeit there to be taught; by whom, but by his Ministers ¶ *Efay 3:13. Mic. 4:2.* But the question is then, how these words are to be understood? For answer whereunto, I now send the words, *They shall not teach one another*: as the like device of the first Teacher is of found omitted, *Gen. 32: 28. 1 Sam. 8: 7.* and to the meaning should be, that they should not be taught by their teachers alone, but God should co-operate together with their teaching, and instruct them inwardly by his Spirit, *1 Cor. 2: 13. 14.* *Job 32: 8.* *1 Pet. 1: 23.* And therefore to be understood, that none should ordinarily be so fully and ignorant, as not to have some competent measure of knowledge, of the main grounds, at least, and the full particulars of the same, *Heb. 6: 1.* Others, that they should not be urged or pressed upon the fear and service of God; they should be prone and forward to seek for themselves; *by the knowledge of God* after the Chaldee Paraphrase, understanding





















room, or, place, of the pit, or, the hole; as Exod. 12. 29. and into the

1. *Journal of the American Medical Association*, 1997; 277: 1033-1037.

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desire to understand what he thought or said concerning the issue of their present troubles and distresses, as in such cases, both good and bad, are ready to enquire after the thoughts and speeches of those that are but deemed to have any place of a prophetic spirit. But for freedom and frequency of access was a means of bringing this our Prophet into new troubles, and grievous annoyances, even to the hazzarding of his life. For he cannot forbear speaking, he must of necessity be doing his duty, 1 Cor. 13. chap. 20. And he should thus continue to do his duty, till he is dismissed to, or vit, that if they said in the city, they should be sure to miscarry; if they quitted the city, and yielded themselves to the Chaldeans, they might thereby save themselves, ver. 3, 5. Hence, some of the Princes flattered him to the King against him, and require to have him either executed, or clapt up close again, ver. 1, 4. and up on the Kings delivering of him up to their will, ver. 5. they put him into a worse pit, or hole, than that of Jonathan was, where he remained hid in the mire, ver. 6. Until a while after, but a strange and sudden change was made from the King his deliverer to thence, and retribution to the place of his former restraint, ver. 7.—13. After which here ensueth a new privacy conference between the King and the Prophet, ver. 14.—23. and the means contrived to conceal his person, and his being in the presence of the Princes, ver. 24.—28. And this is the sum of the whole Chapter.

V. 5. *Then Zedekiah the King said* Heb. *And, which need not here be altered.*  
*Behold he is in your hand!* In your power, so with him, as you please; as chap. 26. 14. Job 1. 6, 7.  
*for the King is to be that can do any thing against you.* As if he had said, the King can do you nothing: too large a confession, if believing a Ruler, without all regard of right or wrong, and tending to an unjust, cruel, and impious usage of Gods People. However, the text seemeth not to clear here for the Kings power, but rather to signify, that he should sometime signify against. So is it designed to say, *Ezay 10. 15.* & *Ezek. 21. 30.* Yet those places are questionable; & it is very rare, if any where it do: for howsoever in those forms where it is subjoined to terms of *fighting and striving*, as *Psal. 135.* *Ezay 49. 24.* *Psal. 35. 1.* he is beforetime rendered against; as chap. 37. 10. and in other, it importeth as much: yet in propriety of speech it foundeth more there, *tion*, and is so most commonly expreffed. Nor hath it that motion, or opposition from it self, but from the word it is annexed unto, as being the thing that is to be done, thus rendered; *For without the King, the thing I bring* (Heb. as chap. 32. 2, 7.) *may I not die, by you* as: *Ezay 7. 17.* and *with you* 3 among your selves. You have power enough to dispatch: this business without me; which I have power alio apply unto the power that is to be, being the force of the grand allusion, to cry and doom a false Prophet, such an one, as they pretend

ff  
Jeremy











for they obeyed not the voice of the Lord:] As Chap. 42. 21.  
Verse 4.

**V. 12.** *And I will kindle a fire*] As Chap. 17:27.  
*in the houses of the gods of Egypt*] I will cause him to feed  
 their idol-Temples on fire, and burn them down; that I  
 may execute judgment as well on their gods, as on them-  
 selves. So Exod. 12:12. Efav 19:1. Chap. 46:25. Ezek. 30:13.  
*and he shall burn them, and carry them away captive;*] Some  
 of their idols, being of wood, or other like combustible mat-  
 ter, he shall burn: others of them, being of more rich and

CHAP. XLIV.

Verf. 1. **T**He word that came to Jeremiah,] In this Chapter is contained, 1. A second Sermon or message brought from God by the Prophet, reproving and menacing the Jewish people in Egypt, not so much now for their disobedience in leaving their own land, and journey-

Verf. 1. **T**He word that came to Jeremiah,] In this Chapter is contained, I. A second Sermon or message brought from God by the Prophet, reproving, and menacing the Jewish people in Egypt, not so much now for their disobedience in leaving their own land, and journeying into Egypt, contrary to Gods express command; as for that

and desolation, as Chap. 25. 38.  
as at this day.] Or, as this day appeareth; as chap. 25. 15.  
V. 7. Therefore now thus faith the Lord of Hosts, the God  
[of Israel] Heb. And now, as Chap. 42. 22. See Chap. 35. 17.  
42. 15.  
Wherefore commit ye this great evil against your souls;] L  
Num. 16. 38. Chap. 19.  
to cut off from you man and woman child and suckling one

dwelt in Egypt, shall be left to come again into the land of Judah, although they think to come thither again, and to dwell there. But neither will the words of the text admit this, that although, findeth no place in it. The Ancient Greek gets the same the fame way that our last doth. The old Latine a little otherwise; And there shall be none, that shall escape, and be left of the residue of the Yews, who went to sojourn in the land of Egypt, and to return into the land of Judah, to which they lift up

V. 23. Because you have burnt incense, and because ye have  
 sinned against the Lord, and have not obeyed the voice of the Lord,

them, that they should find shortly to their heart by wo

25. & 43. 10. & 44. 30. or publique persons, as Jehoaz, Jeho-  
chim, Jeconiah, and Zedekiah, Chap. 22. 11, 18, 24. & 34. 2.  
36. 29. & 37. 17. & 38. 17. or whole companies of people

Ver. 1. *He* word that Jeremiah the Prophet spake unto Ba-  
such the son of Neriah, when he had written these  
words in a book at the mouth of Jeremiah, in the sixth year  
of Jehoiakim the son of Josiah King of Judah, saying, Unto the  
former prophecies concerning either whole nations, Chap.  
2. & 43. 10. & 44. 30. or publick persons, as Jehozab, Jeho-  
chizab, Jeconiah and Zedekiah, Chap. 22. 17, 18, 24. & 34. 2.  
36. 29. & 37. 17. & 38. 17. or whole companies of people  
Chap.













their back to them; and in shameful manner instead of fighting betake themselves to flight: as Chap. 46. 5. Heb. *neck* or, hinder part of the neck; as Chap. 2. 27. So Josh. 7. 8, 12.

[illegible]

## H A P. XLII

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[illegible][illegible]

10





*Said, why was not so famous a city better fortified? Why was she not so fortified with walls and bulwarks, that she might have been impregnable; and they alledge to that purpose a place in Nehemiah in which the word strength is used, where*

a were also called *Nomades*. See *E*say 60.7. *E*zek. 27. 21. So ver.  
re 32. *sha*

*Elam*; as Chap. 27. 19. & 44. 1. the *Elamites*; that is, the *Per-*  
*sians*, a people more remote then any of the former in this  
Chapter mentioned; descended from *Elam* the son of Sem,

shall be. Heb. *in posterity of days*: in after times, either in the term of the Chaldean Monarchy shall be expired, 1. 25. 12—14. or, and that principally, in the days of the Messiah. Acts 2. 34. The like is figurative for, for before, Ch. 28.

present Venetian artists  
 who came to the city  
 of the Jew's death  
 were dwelling; according to  
 the law, objects aloof from  
 us to understand of their  
 nature, but rather in the  
 course, but render it the  
 more, But I find not where  
 notion, though one conceiv-  
 ed good note, a new  
 called; as Job 1.3. *Ely* 10  
 mentioned, and they  
 of *righteousness*; because  
 of *righteousness*; that is;  
 of Judah, and deity of  
 of *righteousness* would be  
 for men of *righteous*;  
*Ely* 60.1.  
 Heb. and the hope  
 of the Lord. That which  
 the old Latine render  
 the Father is in the  
 of the Father; only they  
 as a note of conjunction,  
 as Chap. 1.5.13. & 23.9.  
 of none of filiality; as it is  
 the text, Who would have  
 had any of the  
 of *righteousness* of their fathers. Others  
 of *righteousness* explanation be  
 relative with the pronoun de-  
 of *righteousness* 19.15. & 27. Some in-  
 putative in a different note  
 of *righteousness* 19.15. & 23.9.  
 as a learned Scholastic  
 the expectation of their fathers,  
 childrens depended, and from  
 of *righteousness* and all manner of

Remove out of her, as Ely 5; y  
Chap. 3.6. Rev.18.4.  
the nations? Or, as the great  
the nations? See  
usually compared to flesh,  
the number and the swiftness  
to another, in speaking Babylon  
was to come up again, making Babylon  
from the North country. Heb.1  
making to come up, or march  
upward (as coming up, Heb.1  
as Chap. 27. the  
from the land of the North Sea  
Or, for, the  
Chap. 19. the little delict, i.  
From there is, by peo  
people parts. So rather, the  
thrusts the sword of land,  
the sword of the Babylonians, from  
and for their forces in array  
remove to any other place from  
mighty expert man? Heb.  
the arrows of a mighty  
of, or harts; that is, like  
33. and Ely 63. 2. garments  
for, like the garments of an  
the Jews. Then the  
the right hand, and  
parents, that brethren wives of  
Heb.9.14. Others turn  
and then one Gre  
gent Greek here rendereth it,  
which I shall add a third  
the word cometh from  
in

[illegible][illegible]

the latter likewise none make a  
tion, or that it is to be  
a rest, rendering the words, and  
the latter *we*, is not in the text. A late  
after all, addeth a peculiar Ver-  
the whole passage; or upon the  
(that it, manifestly, as *thou*, as  
may signify *we*, and *again* as  
is, such as are liable to vibration;  
leaving this with the rest to the  
concur with the first.

After this, [said the Lord.] That  
Chaldean, and Babylonian Chaldee  
in the last clause of it, *longe* after  
those words, *after* them, to the  
if it were said, having done with  
him, march on to Babylon. Or,  
with *Chaldean*; pursue with  
as none may escape us, and draw  
down the things upon us, and draw

Lev.16.33; Chap.42.16. Ezek. 5.  
to levy either the poverty, or, rate, of the  
consequence the most probable. To wit:  
[I have commanded thee.] To win-  
16.16.12. 2 King.18.25. 2 Chr.33.  
42.8. & 48.14. & Chap.34.22.  
in the land, of great defolation.]  
42.9.13, either repeat it as Chap-  
42.9.13. was wont to be said in warlike expe-  
and, of great breaking; as Chap.4.  
48.38. alluding further to such #  
down and fall of his buildings is  
chap.40.21.  
#4. The whole earth cut off under;  
it like a great hammer or fledge,  
all the Princes and people of the  
only in thole parts. See Ezech.14.  
20. Such a hammer is God's way

desolation among the nations? ] Over  
and tyrannized before. See  
re for thee, and thou art also taken,  
at aware: ] Or, when thou wast not  
have caused thee to be taken un-  
e, while it is feeding securely, and  
give

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works: according to all that  
the Lord; against the holy one  
Babylons fall, her proud and  
chap. 51. 1. Esay 14.  
Esay 10. 11—15. & 37.

10

7. & Joel 3:19. So also, Chap. 51:3. that which is said, as  
women, Ely 19 16.  
[A sword is upon her treasures, and they shall be robbed.] See  
Jer. 10:26, Ely 45:3.  
[A drought is upon her waters, and they shall be dried up:]

45. Therefore hear ye the counsel of the Lord, that he hath  
against Babylon, (and his purposes that he hath purposed a-





tioned, because of special  
in building, *Psalm 118:22*.  
Rev. 21:12. The verb is  
to be rendered, *There shall*  
*1 Luke 12, 20, & 16, 9.*  
*10 [saith the Lord.] Or, for (as*  
*11 of the perdition, or perpe-*  
*12 Ezek. 35:9.*  
the land; *blow the trumpet &*  
*13 and trumpet, both to call*  
*14 serve and be employed again*  
*15 see *Esa* 5:2,6 & 13:2. Of the*  
] Heb. *sanctifie*; as *Esa* 13:

kingdoms of *Avast*, *Minni*, and  
against her (as chap. 50.29) *Jhe*  
those kingdoms ; as Esay 13.  
most Writers bring within the  
former mention is made in  
to have refted on the moun-  
d deluge, Gen. 8.4. See on  
15.60 wit, *Minni*, the Chaldee  
in country divers learned men  
word compounded of two o-  
(because Syria was sometime  
Strabo, lib. 1. & 12. Pliny, lib.  
as the more extensive part  
to terms therefore conceive to  
and lower Armenia : nor want

So the Jewish Commentator, Malde, expoundeth it as a mild rebuke, though another of them, a

lable of the word is in a man-  
ner that so significeth. And  
the word in Hebrew significeth a  
ricks over-curiously deslating  
an inferior Prince, or one fe-  
re old Latine therefore in Nahu-  
used in the plural form, ren-  
reath the word, as a proper  
ould have it, of a place, or peo-  
eause it is singular here, some  
re a General: and this, say some  
; but another controlling that  
Lientenant General under Cy-  
y direction from him, and may  
several regiments with his  
his

...from an Hebrew word  
applied sometime to teaching,  
Job 29.22, Mic. 6.11. But the  
term, and these strained inter-  
pretings. Some would have it  
on the old LXXine, that biddeth,  
to rendreth it. *Βελεσθαι*, 'that  
beareth'. A learned Annotator would  
have the Hebrews corrupted, partly  
by transmutation of letters, from  
to be the same with that which  
is called *Satrapa*; and would  
to beget a *satrapa* over it; make  
it a *Province*; for the *Satrapa*  
reigns. Thus it should be herein nor

ugh more probable than any of  
om *Achashdarpan*, nor so easily  
ble renown of the Prophets speech  
before, and those that immediatly  
the multering of forces against  
her, as yet dealt with, much leffe  
variety I shall make bold to sug-  
gest















